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THE BOOK OF JONAH

IN

CHALDEE, SYRIAC, AETHIOPIC AND ARABIC.

THE

STORY OF

THE BOOK OF JEREMIAH

BY J. H. WATSON, D.D.

Bible. O.T. Jonah. Polyglot. 1857
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THE

BOOK OF JONAH

IN FOUR SEMITIC VERSIONS,

VIZ.

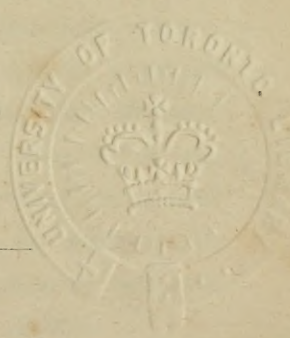
CHALDEE, SYRIAC, AETHIOPIC, AND ARABIC.

WITH

CORRESPONDING GLOSSARIES

BY

W. WRIGHT.



WILLIAMS AND NORGATE:

14, HENRIETTA STREET, COVENT GARDEN, LONDON;

AND

20, SOUTH FREDERICK STREET, EDINBURGH.

PARIS: B. DUPRAT.

LEIPZIG: F. A. BROCKHAUS.

1857.

BS

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PREFACE.

The aim of the little work now offered to the Public, is to be useful to those Students at our Universities, who, after having made some progress in Hebrew, may be anxious to gain at least a slight knowledge of the principal cognate dialects. On the advantage of such knowledge to the Theologian I need not here enlarge. Our Authorised Version of the Hebrew Scriptures is now generally acknowledged to be an indifferent one, and the call for a revised translation is daily becoming more urgent. The Masoretic Text itself is in many places obscure, in some to all appearance corrupt; and the only means of getting over at least a part of these difficulties is the study of the other Semitic languages and the comparison of the Translations that exist in them, more especially the Aramaic and Arabic.

This volume presents to the Student one of the shortest and simplest of the Biblical Books in four of the old Oriental Versions — viz. the Chaldee, Syriac, Aethiopic, and Arabic — accompanied by Glossaries, which give not only the meaning of every word in each of the texts, but also the principal cognate vocables in the other dialects; so

that a careful study of the work — brief though it be — will enable the reader to arrive at a tolerably accurate comprehension of some of the principal points of resemblance and difference in the Semitic languages.

It remains for me to add a few remarks as to the manner in which I have constituted the several texts.

The Chaldee is based upon a collation of the principal Polyglots and early editions — such as the Parisian and London, the Bomberg or Venetian, and Buxtorf's Rabbinic Bible — the most important variants being given at the foot of the page.

The Syriac text is taken from Lee's edition, recollated with two Mss. in the Bodleian Library and two in the British Museum. It was my endeavour to exhibit here the different modes of indicating the vowels etc. in Syriac; an endeavour in which, however, I have not succeeded very well, owing chiefly to the imperfections of the type. For instance in the word ܐܬܬܐܪܪܐ (p. 48, l. 8), the large point above the ܐ (it should have been still larger in proportion to the rest) belongs to the oldest system of punctuation, and shows that it is of the fourth conj. or Ethpa'al; whilst the small points under the first ܬ and over the ܐ and the second ܬ, indicate respectively the aspirated and unaspirated pronunciation of those letters (ethkatash, or more correctly ethkatash). So again in the word ܐܬܬܐܪܪܐ (p. 50, l. 13) the small dot between the ܬ and the ܐ indicates the unaspirated sound of the former, or rather the assimilation of the two letters (ettarra instead of etharra); whilst the large dot over the syllable ܬܐ is the mark of the fourth conj.

In ܐܬܬܐܬܝܬ (p. 49, l. 3) the two large points under the final ܬ are one way of indicating the 3. p. sing. fem., another being exemplified in ܐܬܬܐܬܝܬܐ (p. 49, l. penult.). In the noun ܬܐܬܐ (p. 49, l. 2), the large dot over the ܬ gives a clue to the pronunciation (khěbhālā or khěbhōlō), which was afterwards rendered more distinct by substituting or appending the later vowel-sign ܐ or ܐ̇. Some information on this subject may be found in the larger Syriac Grammars; more in Ewald's *Abhandlungen zur orientalischen und biblischen Literatur* (Göttingen 1832) and Bernstein's Preface to his edition of the Gospel of St. John (Leipzig 1853), which latter work is printed in a remarkably clear and beautiful type. I should mention that I have inserted the points rūkāch (ܪܘܕܚܐ) and kūshāi (ܕܡܝܬܐ) only when they were found in one or other of the Mss. that I used.

The Aethiopic text is from the edition of Petraeus (P. in the variants), collated with one Ms. in the Bodleian Library and one in the British Museum.

Finally, the Arabic version is taken from a Ms. in the Bodleian, and is, so far as I am aware, now published for the first time. The Ms. is unfortunately rather carelessly written, so that I have been obliged in one or two instances to have recourse to conjectural emendation, a remedy which I am always reluctant to employ.

Subjoined is a list of errata, which the reader is requested to correct before making use of the book.

Trinity College, Dublin.

November 1856.

W. WRIGHT.

ERRATA.

- P. 2. l. 2. **וִיחָה**.
P. 4. last line, note h) **אוֹתֵרְנָא**.
P. 5. l. 3, **וַאֲבָר**; l. 4. **וַאֲבָר**.
P. 6. l. 8. **מִיָּוָה**; l. 16. **הָיָא**. After all, **אֵלָא** is perhaps nothing but an abstract noun from **אֵל**, meaning *fear*, and used (like **דְּחֵלְתָא** and **סַחְלָא**) to denote *the object feared, the deity*.
P. 8. l. 9. **אֲנִי**.
P. 9. l. 7. **אֲרוֹם**.
P. 11. l. 1. **יִוָּע**; l. 14. **בְּעִיר**.
P. 13. l. 14. **בְּעִיר**; l. 19. **יְדֵחַל**.
P. 15. l. 6. After **אִשׁ** add: (pron. **אִשׁ**).
P. 17. l. 21. **אֲרָא**.
P. 19. last line, **אֲמַרְב**.
P. 20. l. 16. **מִטְלָא**.
P. 22. l. 6. **מִטְלָא**; l. 9. **מִטְלָא**.
P. 23. l. 2. **יְהֵלֵם**; l. 3. Epiphanius; last line, **בְּיִתְהָ**.
P. 25. l. 2. **עֲדָן**.
P. 32. penult. **עֲבָר**.
P. 33. l. 17. **עַל**.
P. 39. l. 3. **יִחָא**.
P. 45. l. 3. **יְהֵלֵי**.
P. 47. l. 5. **מִטְלָא**.
P. 49. l. 5. **מִטְלָא**; l. 12. **חִינִי**.
In several places in the Syriac text a point has been broken off;
e. g. p. 49, last line, **מִטְלָא**;
p. 50. l. 2. **חִינִי**; l. 17. **חִינִי**.
P. 56. l. 21. **מִטְלָא**.
P. 67. l. 25. **פִּירְעָנוּח**.
P. 75. l. 11. **ΘΖCΘ**.
P. 76. l. 7. **ΘΖCΘ**; l. 15. **ΘΖΦΡ**;
l. 20. **ΖΦΡ**.
P. 77. l. 1. **ΘΖCΘ**.
P. 78. l. 12. **ΘΖΖ**; l. 13. **ΖΖΡ**.
l. 20. **ΘΦΦ**; l. 26. **ΗΦΡ**.
l. 29. **ΛΖ**.
P. 79. l. 1. **ΤΤΖΖ**: last line, **ΘΘΘ**.
P. 80. l. 8. **ΘΤΖΨ**; l. 17. **ΖΡΦ**; last line, **ΖΡΖ**.
P. 81. l. 7. — **ΖΤ**; l. 17. **ΛΖCΘ**.
l. 25. **Χ**.
P. 84. l. 1. **κΡΖ**.
P. 89. l. 14. **ΦΨΖ**.
P. 91. l. 11. imper. **ΠΖ**; l. 23. **ΖΖΠ**.
P. 92. l. 14. **ΖΛΖ**.
P. 95. l. 8. **ΖΡΖ**.
P. 100. l. 11. **ΘΖΖ** and **κΘΖΖ**.
P. 104. penult. **ΠΡΖ**.
P. 106. l. 7. **Π**; l. 8. **Π**;
l. 18. **ΖΛΖ**.
P. 110. l. 2. **Π**.
P. 111. l. 12. **ΑΧΑΤ**.
P. 123. l. 7. **Σ**.
P. 128. l. 17. **ΖΧ**.
P. 129. l. 4. **Μ**; l. 13. **Σ**.
P. 132. l. 10. **∇**.
P. 135. l. 11. **Ε**.
P. 136. l. 14. **Ε**.
P. 138. l. 22. **Ε**.

CHALDEE VERSION.

יונה

א

- 1 וַהֲוָה פָּתַח לָנוּ מִן הַקֶּדֶם יְיָ עִם יוֹנָה בֶּר אֲמִתִּי לְמִימְרֵי:
- 2 קִים אֲזַל לְנִינְיָה קֶרְתָּא רַבָּתָא וְאַתְנָבִי עָלָה אֲרִי סְלִיקָת בִּישְׁתַּחֲוֹן
- 3 לְקֶדְמִי^a: וְקִים יוֹנָה לְמַעַרְק לְיָמָא מִן קֶדֶם דְּאַתְנָבִי בְשִׁמְאָא דְיָי
- 4 וְנִתְתָּ לְיָפִי וְאַשְׁבַּח אֱלֹפָא דְאַזְלָא^b לְיָמָא וַיִּהְיֶה אֲנִירָה וְנִתְתָּ בְּהָ
- 5 לְמִינִיר עֲמַחֲוֹן בְּיָמָא מִן קֶדֶם דְּאַתְנָבִי בְשִׁמְאָא דְיָי: וַיְי
- 6 אֲרִים רַחֵם רַב עַל יָמָא וַהֲוָה נַחְשׁוּל רַב בְּיָמָא וְאַלְפָא בְּעִיָּא
- 7 לְאַתְבְּרָא^c: וַהֲחִילוּ סַפְנִיָּא וּבָעוּ גִבְר מִן דְּחִלְתִּיהָ וַחֲוֹו אֲרִי
- 8 לִית בְּחוֹן צְרוּךְ וּרְמֹו נִת מְנָא דְבְּאַלְפָא לְיָמָא לְאַקְלָא מְנַחִין^d
- 9 וַיּוֹנָה נִתְרָ^e לְאַרְעִית שְׂדָא דְאַלְפָא וּשְׂכִיב וּדְמוּד: וַקֶּרֶב
- 10 לְנִתְחִיָּה רַב סַפְנִיָּא וְאַמֵּר^f לִיָּה מָא אֵת דְּמוּד קוּם צְלִי קֶדֶם
- 11 אֲלֵהָךְ מָאָם וַתְּרַחֵם^g מִן קֶדֶם יְיָ עֲלֵנָא וְלֹא נִכְיֹד: וְאַמְרוּ גִבְר
- 12 לְחַבְרִיָּה אָתוּ וְנִרְמִי עֲדָבִין וְגַדַּע בְּדִיל מִן^h בִּישְׁתָּא הָדָא לָנָא
- 13 וּרְמֹו עֲדָבִין וְנָפַל עֲדָבָא עַל יוֹנָה: וְאַמְרוּ לִיָּה חֲוִי כַּעַן לָנָא בְּדִיל
- 14 מִןⁱ בִּישְׁתָּא הָדָא לָנָא מַה עֲבִידְתָּךְ^j וּמִנֵּן אֵת אֲתִי אִידָא^k הִיא

^a קֶדְמִי	^b דְּאַזְלָא	^c לְאַתְבְּרָא	^d מְעִלְהִין
^e נִתְחִיָּה, נִתְחִיָּה	^f וְאַמֵּר	^g וַתְּרַחֵם, רַחֵם	^h מִן
ⁱ מִן	^j עֲבִידְתָּךְ	^k וְאַמֵּר	

מדינא דאזי מדין עמא את: ואמר להון יהודאי¹ אגא ומן קדם
 9 יי אלהא דשמיא אגא דחל דעבד ית ימא וית בשמא: ודחילו
 10 גבריא דחילא² רבא ואמרו ליה מחדא עבדא ארי ידעו
 11 גבריא ארי מן קדם יי היא עריק ארי חוי להון: ואמרו ליה
 12 מח-נעבד לך וינח ימא מנא ארי ימא אור ונחשוליה
 13 סקף³: ואמר להון סליני ורמיני לשא וינח⁴ ימא מעליבון⁵ ארי
 14 ידע אגא ארי בדילי נחשוליה רבא דדין עליבון: ושמיין
 15 גבריא⁶ לאקבא לובשמא ולא יכילו ארי ימא אור ונחשוליה
 16 סקף⁷ עליהון: וצליאו⁸ קדם יי ואמרו קביל בעותא יי לא כגן
 17 גבד בחובת נפשה⁹ דגברא דדין ולא תתן עלגא חובת דם
 18 ובי ארי את יי כמא דרענא קדמך עבדא: ונסכו ית יונה
 19 ורמיני לשא ונח ימא מנחשוליה: ודחילו גבריא דחילא רבא
 20 מן קדם יי ואמרו לדבא דבח¹⁰ קדם יי ונדדו נדרין:

ב

1 (ומן יי טנא רבא למבלע ית יונה ויהוה יונה במשנא דטנא תלחא
 2 יומין ותלחא לילון: וצלי יונה קדם יי אלהיה משנא דטנא:
 3 ואמר צליתי מדעקת¹ לי קדם יי וקבל צלותי מארעית תהומא
 4 בעיתי עבדא בעיתי: ורמינני לעומקא² כלבא דיםא ונחר³
 5 סחור סחור לי כל-נחשולתי דיםא וגלויי עלי עדו⁴: ואגא
 6 אמרית⁵ אחרבית מן קדם מימרך ברם איסיף לאסתכלא בחילא
 7 דקדשך: אקפוני סניא עד מיתא תהומא סחור סחור לי ימא
 8 דסוף תלי עיל מרישי: לעקרי טיריא נחתות⁶ ארשא נגרת⁷)

1) יהודא	2) נחשוליה	3) גבריא דחילא	4) וינח
5) מעליבון	6) סקף	7) גבריא	8) וצלי
9) נפש	10) מדעקא	11) רבא	12) בע
13) ונחשוליה	14) אמרת	15) עברו	16) נחתות
17) נגרת, נגרת			

בְּתוֹקֶפְהָא עֵיל מְנִי עֲלָמִין^(e) וְאַתָּה קָרִיב^(d) קְדָמָךְ לְאַסְקָא מַחְבְּלָא
 8 חַיִּי וְיֵי אֱלֹהֵי^(e) בְּאַשְׁתְּלֵחִינִי עָלַי נְפִשִׁי פִּילְחָנָא דִּי אֲדִבְרִית
 9 וְעַלְתָּ לְקָדְמָךְ אֶלֹתִי לְחִיבְלָא דְקוּדְשָׁךְ: לֵאלֹהִי כַעֲמִמְיָא פִּלְחִי
 10 טַעֲוֻתָּא דְמַאתָר^(f) דְּאַתִּיטֵב לְחוּן לִירָא אֲנִין וְדַעֲיִן: וְאַנְיָא
 בְּתוֹשְׁבַּתָּהּ אֲוֹדָאָה קוּרְבָנִי אֶקְרִיב קְדָמָךְ דִּנְדְרִית^(g) אֲשִׁלֵּם
 11 פִּירְקִין נְפִשִׁי בְּעָלוּ קָדָם יְיָ: וְאָמַר יְיָ לְנוּנָא וּפְלֵט יִרְא יוֹנָה
 לִיבְשָׁתָא:

ג

1 וְהוּא פִתְגָם נְבוּאָה מִן קָדָם יְיָ עִם יוֹנָה חֲנִינוּת לְמִימְרֵי:
 2 קִים אֲזִיל לְנִינוּהָ קִרְפָּא רִבְחָא וְאַתְנַבִּי עָלָה יֵת נְבוּאָהָא דִּי
 3 אֲנִיא מְמַלֵּל עֲמָךְ: וְקָם יוֹנָה וְאָזַל לְנִינוּהָ כַּפְתָּנָא דִּי וְנִינוּהָ
 4 הָיָת קִרְפָּא רִבְחָא קָדָם יְיָ מִחֲלָדָה וְלָתָא יוֹמִין: וְשָׂרִי^(h) יוֹנָה לְמַעַל
 בְּקִרְפָּא מִחֲלָדָה יוֹמָא חַד וְאַכְרִינִי וְאָמַר בְּסוּף אֲרַבְעִין יוֹמִין וְנִינוּהָ
 5 מִתְחַסְבָּא: וְהוּמִינוּ אֲנָשִׁי⁽ⁱ⁾ נִינוּהָ בְּמִימְרָא דִּי וְגִירוּ צוּמָא
 6 וְאַסְרוּ^(j) שָׁקִין מִרְבָּחוֹן וְעַד וְעִירְחוֹן: וּמָטָא פְתָנָא לִוְת
 מִלְכָּא דִּנִּינוּהָ וְקָם מְפִירְסִי מַלְכוּתִיָּה וְאַעֲדִי לְבוּשִׁי^(k) יִקְרִיָּה
 7 מַנִּיָּה וְאַתְפַּסִּי שָׁקָא וְיִתִּיב עַל קִשְׁמָא: וְאַכְרִינִי וְאָמַר בְּנִינוּהָ
 מְגִוִּירַת מִלְכָּא וְרִבְרָבְנוּהִי לְמִימְרֵי אֲנָשָׁא וּבְעִירָא תוֹרָא^(l) וְעִנָּא
 8 לֹא וְטַעֲמוֹן מִדַּעַם וְלֹא יִרְעוּן וּמָטָא לֹא יִשְׁתּוּן: וְיִתְבַּסֵּן סָקִין
 אֲנָשָׁא וּבְעִירָא וְיִצְלוּן קָדָם יְיָ בְּתַקוּף וְיִתּוּבִין גְּבַר מֵאַרְחִיָּה
 9 בִּישְׁתָּא וּמִן תַּטּוּפָא דְבִירִיָּהוֹן: מִן יִרְעֵה דְאִירָא בִּירִיָּה
 חוּבִין יְתוּב מְנָחוֹן וְיִתְבַּתֵּם עֲלוּהִי^(m) מִן קָדָם יְיָ וְיִתִּיב מִתְקוּף
 10 רוּגְזִיָּה וְלֹא נִיבֵד⁽ⁿ⁾: וְגִלָן קָדָם יְיָ עוֹבְדִיָּהוֹן אֲרִי תְּבִי מֵאַרְחִיָּהוֹן
 בִּישְׁתָּא וְתֵב יְיָ מִן בִּישְׁתָּא דִּי מִלָּל לְמַעֲבַד לְחוּן וְלֹא עֲבַד:

(^e) עֲלָמִין	(^d) וְאַתָּה קָרִיב	(^e) אֱלֹהֵי	(^f) מַאתָר	(^g) דִּנְדְרִית
(^h) וְשָׂרִי	(ⁱ) אֲנָשִׁי	(^j) וְלָבִשׁוּ	(^k) לְבוּשׁ	(^l) תוֹרִי
(^m) עֲלָנָא	(ⁿ) נִיבֵד			

ד

וּבְאֵשׁ לִינֹהַר בִּישָׁא רַבָּא וְתַקִּיף לִיה: וְצִלִי קָדָם יְיָ וְאָמַר קִבֵּל 2
 בְּעוּתִי יְיָ תִלְיָא רִין פְּתֻגְמִי עַד דְּהוּיְתִי (י) עַל אַרְעֵי עַל בֶּן
 אוֹחִיתִי לְמַעַרְק לְנִשָּׂא אָרִי וְדַעְנָא אָרִי אִתְּ אֱלֹהִיָּה חֲנִנָּה
 וְרַחֲמָנָה מְרַחֵק רָגוּ וּמִסְגִּי לְמַעַבְד טָבִיב (י) וְיִתִּיב מִיִּמְרִיה
 מְלֵא יִתְאַדֵּר בִּישָׁמָא (י): וְכַעַן יְיָ סָב פֻּעַן נַפְשֵׁי מִנִּי אָרִי 3
 טָב דְּאִימִוִּת (י) מְדַאֲחִי (י): וְאָמַר יְיָ תִלְחַדָּא תַקִּיף לָךְ: וְנִפְק 4
 יִנְהֵר מִן קִרְתָּא וְיִתִּיב מִמְדִּנָּה לְקִרְתָּא וְשֹׁבֵד לִיה תַּמָּן 5
 מְטַלְתָּא (י) וְיִתִּיב תְּחוּתָהּ בְּטוּלָא עַד דְּיִתְחַוִּי מִחַיִּי בְּסוּף
 קִרְתָּא: וְנִמְיָן יְיָ אֱלֹהִים קִיקִיָּן וְסִלִּיק עִיר מִן (י) יִנְהֵר לְמַחֲוִי 6
 טוּלָא עַל רִישִׁיה לְאַגְנָא לִיה (י) מְבִישָׁתִּיה וְחֲדֵי יִנְהֵר עַל קִיקִיָּן
 דְּהוּא רַבָּא: וְנִמְיָן יְיָ יֵרֵךְ תּוֹלַעְתָּא בְּמַסַּק צִפְרָא בִּישָׁמָא (י) 7
 דְּבִתְרוּהִי (י) וּמִתָּת (י) יֵרֵךְ קִיקִיָּן וּבִשׁ (י): וְיִתְחַוִּי בְּמִדְנָה שְׁמִישָׁא 8
 וְנִמְיָן יְיָ רֹחַ קְדוּשָׁא שְׁתִּיקָתָא (י) וְיִתְפַּתֵּת (י) שְׁמִישָׁא עַל רִישָׁא
 דִּינְהֵר וְאִשְׁתַּלְחִי וְשָׂאֵל נַפְשִׁיהָ לְמַמְרָא (י) וְאָמַר טָב דְּאִמְרִי
 מְדַאֲחִי (י): וְאָמַר יְיָ לִינֹהַר תִּלְחַדָּא תַקִּיף (י) לָךְ עַל קִיקִיָּן וְאָמַר 9
 לְחַדָּא תַקִּיף לִי עַד מוֹתָא: וְאָמַר יְיָ אִתְּ חִסְפָּא (י) עַל קִיקִיָּן 10
 דְּלֵא עֲמִלָּתָא (י) בִּיה וְלֵא רַבִּיתִּיהָ דִּי בְּלִילָאָה הָדִין הָדִין וּבְלִילָאָה
 אֲחֵרָנָא (י) אֲבָד: וְאָנָּה לֵא אַחֵס עַל נִינְהֵר קִרְתָּא רַבָּתָא דְּאִיר 11
 בְּה סְגִי מִתְרַפָּא עֲסָרִי רַבִּיב (י) אֲנִישָׁא דְּלֵא יַדַּע פִּין יִמְיִטָּה
 לְסַמְאִלִּיה וּבְעִירָא סְגִי:

(י) דְּאִמְרִי, דְּאִמְרִי	(י) בִּישָׁא	(י) טָבִיב	Some edd. add קָדָם	(י) קָדָם
(י) מְעַל	(י) מְטַלְתָּא	(י) בְּמִלְתָּא	(י) מְדַאֲחִי	(י) מְדַאֲחִי
(י) וּמִתָּת	(י) דְּבִתָּא	(י) דִּינְהֵר	(י) עֲלוּהִי	(י) עֲלוּהִי
(י) לְמַמְרָא	(י) וְיִתְפַּתֵּת	(י) שְׁתִּיקָתָא	(י) וּבִשָׁא	(י) וּבִשָׁא
(י) עֲמִלָּתָא, עֲמִלָּתָא	(י) חִסְפָּא	(י) תַקִּיף	(י) דְּאִמְרִי מְדַאֲחִי	(י) דְּאִמְרִי מְדַאֲחִי
		(י) רַבִּיב	(י) אֲבָדָנָא	(י) אֲבָדָנָא

G L O S S A R Y.

א

אָבֵד, impf. יֵאבֵד, יִבֵּד, *perish*. V. הוֹבֵד (יָבֵד, יִבֵּד) *destroy*, and intrans. *perish*. In bibl. Chald. a Hof al הוֹבֵד occurs, Dan. VII. 11. — Heb. אָבֵד, Syr. اَبَدَ, Sam. 𐤀𐤁𐤃; Aeth. አብደ: *be mad* (comp. יֵאבֵד לִבִּי הִפְלֵךְ Jerem. IV. 9). The original signif. is simply *go*; Ar. بَادَ, impf. يَبِيدُ, *go away, perish*; أَبَدَ *run away*; أَبَدَ *eternity* (comp. *αἰών, ævum*, from the Sanskrit rad. *i, go*).

אָגַר *hire*. — Ar. أَجَرَ, Syr. اَجَرَ.

אָגַר, אָגַרָא, *hire, wages, reward*. — Ar. أَجَرَ, Syr. اَجَرَ, Sam. 𐤀𐤂𐤓𐤀.

אָזַל, impf. יֵזַל, imper. אֶזַל, inf. מֵזַל, *go*. — Heb. אָזַל, Syr. اَزَالَ, Sam. 𐤀𐤂𐤓𐤀; Ar. زَالَ, impf. يَزُولُ, *move away* from a place; زَالَ, impf. يَزَالُ, *remove, intrans. cease*; also أَزَلَ, *perpetuity, eternity*.

אָחַר not used in L, *be behind*. III. אָחַר, *put off, delay*. — Ar. أَخَّرَ, *leave behind, keep back, retard*, Aeth. አፂረ: Heb. אָחַר, III. אָחַר; Syr. اَخَّرَ, *delay, remain*.

אֲחֵרִי and אֲחֵרָא, אֲחֵרָא, *other, another*, f. אֲחֵרָא; pl. m. אֲחֵרִי, f. אֲחֵרָא. In the dialect of Jerusalem אֲחֵרִי, Sam. אֲחֵרִי (▽); Ar. آخِر, Heb. אֲחֵר, Syr. اِخْر.

אֲ note of interrogation pref. to pron. and adv., as אֲיֵרִי, f. אֲיֵרָא, *which?* אֲיֵרִי מֵיֵרִי *whence?* אֲיֵרִי מֵיֵרִי *when?* etc. — Ar. أَيّ, Aeth. ḌP: *who, which, what?* Heb. אֵי, אֵי, Sam. אֵי, with suff. pron. *where?* אֵי מֵיֵרִי *whence?* אֵי מֵיֵרִי *where?* Syr. اِ, in اِ مֵיֵרִי *whence?* اِ مֵיֵרִי *whence?* اِ مֵיֵרִי *when?* etc.

אֵי *there is*, etc. with pron. suff. אֵי, אֵי, אֵי, *I am, thou art*, etc. — Ar. اَيْسَ obsol., Heb. יֵשׁ and אֵשׁ (2 Sam. XIV. 19, Micha VI. 10), bibl. Chald. אֵשׁ, Syr. اِ, Sam. אֵשׁ, אֵשׁ, אֵשׁ; with the negat. אֵי, אֵי, are formed, אֵי, אֵי, אֵשׁ.

אֵלֵה, אֵלֵה, *a god, God*; pl. אֵלֵהִי, אֵלֵהִי. Ar. اِلَهِ or اِلَهِ, with the art. اِلَهِ, contr. اِلَهِ; fem. اِلَهِ, contr. اِلَهِ (Alukah Herodot. III. 8. ed. Schweigh.); in the so-called Sinaitic Inscriptions *) אֵלֵה (e. g. אֵלֵה הַאֵלֵה *priest of the god Tū*, Tuch in the Z. d. D. M. G. vol. III. p. 212), in the Hinyaritic אֵלֵה, f. אֵלֵה (Rödiger's Excursus to his transl. of Wellsted's Travels in Arabia, p. 380-1, 390); Heb. אֵלֵה, Syr. اِ, Sam. אֵשׁ.

*) Really the records of *heathen Arabs*, pilgrimaging to *Mount Serbal* (سَرْبَال). They date in all probability from the centuries immediately before and after the time of Christ.

As to the derivat. of the word (أَلْف, *worship*, being a denom. from أَلْف, and أَلْف, *be stricken with fear*, a variety of وَلِ), it is probably connected, as Arabic lexicographers suggest, with لَاح = لَاح, *shine* (comp. Sanskrit *dēva-s*, θεο-ς, *deu-s*, from the rad. *div*, shine, and *sura-s* from *sur*, shine); they however derive it from لَاح in the sense of *create*.

אֶלֶף f. *a ship*; pl. אֶלֶפִּים. Syr. ܐܠܦ.

אִם if; אִם (lit. *what if* —?) *perhaps*. Another form is אִן, אִין; Ar. اِنْ, Aeth. አዎ: Heb. Phoen. אם, Syr. ܐܡ, Sam. 𐤀ܡ, 𐤁ܡ.

אָמַן not in use; Heb. אָמַן, *prop up, support*, אָמַן, *be faithful*, Ar. اَمِنَ *be void of fear, secure, confide in*, اَمِنَ *be faithful*; Aeth. አዎኝ: *trust, believe* (comp. اِعْتَمَدَ *rely upon*, from عَمَدَ *prop up*). Hence V. אָמַן *believe*; Ar. اَمَّنَ *make safe, protect, believe*, هَيَّيْنِ *protect*, اَلْمُهَيَّيْنِ *God*. Syr. ܐܡܢܐ *believe*. This verb is an *Af'el*, not a *Pai'el*, and one of the very rare examples in the other dialects of the Heb. form *Hif'il*; comp. in Arab. اَرَادَ for اَرَادَ *wish*, اَرَقَ for اَرَقَ *pour out*, اَتَ for اَتَ *give* (imperat. of اَتَى), اَرَزَقَ and اَرَزَقَ *be quick*; perhaps also اَرَزَقَ *cut, prune*, and اَرَزَقَ *shake violently, annoy*.

אָמַר, impf. יֹאמַר, imper. אָמַר, inf. מֵימַר, *say*. — Heb. Phoen. אָמַר; Syr. ܐܡܪ, Sam. 𐤀ܡܪ, *say, order*; Ar. اَمَرَ *order*.

מֵימַר, מֵמַר, מֵמַר, *word, speech, order*; pl. מֵמַרִּין,

אֲנִי. Also used to denote *self*, partic. in reference to *God*, e. g. II, 5. — Syr. ܐܢܝܢܐ, Sam. ܐܢܝܢܐ.
 אֵינְךָ *where? whither?* מֵאַיְנֶךָ, מֵאַיִן, *whence?* — Ar. مِنْ أَيْنَ, أَيْنَ;
 Heb. מֵאַיִן, מֵאַיִן, מֵאַיִן (2 Kings V. 25, *k'ûb*); Sam.
 ܐܢܝܢܐ, ܐܢܝܢܐ.

אֲנִי I: pl. אֲנֵנוּ, אֲנֵנוּ, *we*. — Ar. أَنَا, pl. كُنْ
 (vulg. أَحَنَّا, كَحَنَّا, كَحَنَّا); Aeth. አኔ: pl. ንክኔ: Syr.
 ܐܢܐ, pl. ܐܢܐ (ܐܢܐ); Sam. ܐܢܐ, ܐܢܐ, pl. ܐܢܐ,
 ܐܢܐ; Heb. אֲנֵנוּ, אֲנֵנוּ (Sam. ܐܢܐ, ܐܢܐ), pl.
 אֲנֵנוּ, later forms אֲנֵנוּ (Jerem. XLII. 6, *k'ûb*), אֲנֵנוּ;
 Phoen. אננ, pl. אננ.

אֲנִי. See אֲנִי.

אִישׁ, אִישׁ, אִישׁ, *a man, person, individual*: pl. אִישׁ
 (constr. אִישׁ, אִישׁ). — Heb. אִישׁ, Syr. ܐܢܐ pl. ܐܢܐ,
 Sam. ܐܢܐ; cognate forms are Ar. إِنْسَانٌ (with the
 collect. نَاسٌ, نَاسٌ) *mankind*, Aeth. አኒስ: (rare),
 Heb. אִישׁ (for אִישׁ), Phoen. אש. The respective fem.
 are: Ar. إِنْسَانَةٌ (very rare); Aeth. አኒት: Heb. אִשָּׁה
 (Sam. ܐܢܐ or ܐܢܐ), pl. אִשָּׁה; Phoen. אשה;
 Chald. אִשָּׁה (אִשָּׁה), אִשָּׁה, אִשָּׁה, pl. אִשָּׁה: Syr. ܐܢܐ,
 pl. ܐܢܐ; Sam. ܐܢܐ, ܐܢܐ, pl. ܐܢܐ, ܐܢܐ.

אַתָּה, אַתָּה, *thou*: pl. m. אַתְּ, אַתְּ, f. אַתְּ, אַתְּ. — Ar. m.
 أَنْتَ, f. أَنْتِ, pl. m. أَنْتُمْ (poet. أَنْتُمْ), f. أَنْتُنَّ; Aeth.
 m. አኒት: f. አኒት: pl. m. አኒት: f. አኒት: Heb.
 m. אַתָּה, f. אַתָּה, אַתָּה, pl. m. אַתְּ, f. אַתְּ; Syr.
 m. ܐܢܐ, f. ܐܢܐ, pl. m. ܐܢܐ, f. ܐܢܐ; Sam. m. ܐܢܐ,
 ܐܢܐ, f. ܐܢܐ, pl. m. ܐܢܐ, f. ܐܢܐ.

אַסַר, imperf. יַיַסֹר, *tie, bind, gird on*. — Ar. **أَسَرَ**, Aeth. **አሠረ**:
Hebr. אַסַר, Syr. **اَسَر**, Sam. **𐤀𐤏𐤕**.

אַרַח *walk, go*. — Heb. אָרַח.

אֹרַח, אֶרַח, אַרְחָא, f. *a way, road, custom, conduct*
(comp. **سَبِيلٌ**, **سَيْرٌ**); pl. אֶרְחָא, אֶרְחָו. Heb. אֹרַח,
Syr. **اَرْخَا**, Sam. **𐤀𐤕𐤕𐤁** and **𐤀𐤕𐤕𐤁**.

אַרִי *that, because*; also אַרִיִם. Connected, as well as אַרִי
to, with רָאָה *see*.

אַרַע, אֶרְעָא, f. *the earth, the ground, a country*. — Ar.
أَرْضٌ, Heb. **אֶרֶץ**, Syr. **اَرْضَا**, Sam. **𐤀𐤕𐤕𐤁**. —

The change of **ض**, **ص**, **ץ** into **ע**, **א** is very frequent:

e. g. **أَصْحَابٌ**: **أَعْ**, **أَع** or **أَع**; **عَرَضٌ** *happen*, **עָרַע** or

עַק, **ضَاقَ**; **عَمَرَ**, **עָמַר**; **عَمَرَ**: **עָמַר**; **ضָאֵן**, **צָאֵן**; **עָאֵן**, **צָאֵן**; **עָרַע**;

רָעָא, **רָצָה**, **רָצִי**; **חָפ**; **חָפ** *change money*, **צָרַק**; **צָוֵן**;

עָרַעָה; **חָכַן**, **עָרַעָה**, **צָלַע**, **צָלַע**; **חָכַן** *hot ashes*, **חָכַן**;

חָכַן, **עָרַעָה**, **צָלַע**; **חָכַן**, **עָרַעָה**, **צָלַע**; **חָכַן** *or* **עָרַעָה**;

חָכַן, **עָרַעָה**, **צָלַע**; **חָכַן**, **עָרַעָה**, **צָלַע**; **חָכַן** *Some words have passed through*

another stage, and converted ע, א into ק, ג: e. g.

חָכַן; **חָכַן**; **חָכַן**; **חָכַן**; **חָכַן**; **חָכַן**; **חָכַן**; **חָכַן**; **חָכַן**;

חָכַן; **חָכַן**; **חָכַן**; **חָכַן**; **חָכַן**; **חָכַן**; **חָכַן**; **חָכַן**;

חָכַן; **חָכַן**; **חָכַן**; **חָכַן**; **חָכַן**; **חָכַן**; **חָכַן**; **חָכַן**;

חָכַן; **חָכַן**; **חָכַן**; **חָכַן**; **חָכַן**; **חָכַן**; **חָכַן**; **חָכַן**;

חָכַן; **חָכַן**; **חָכַן**; **חָכַן**; **חָכַן**; **חָכַן**; **חָכַן**; **חָכַן**;

חָכַן; **חָכַן**; **חָכַן**; **חָכַן**; **חָכַן**; **חָכַן**; **חָכַן**; **חָכַן**;

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חָכַן; **חָכַן**; **חָכַן**; **חָכַן**; **חָכַן**; **חָכַן**; **חָכַן**; **חָכַן**;

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חָכַן; **חָכַן**; **חָכַן**; **חָכַן**; **חָכַן**; **חָכַן**; **חָכַן**; **חָכַן**;

חָכַן; **חָכַן**; **חָכַן**; **חָכַן**; **חָכַן**; **חָכַן**; **חָכַן**; **חָכַן**;

חָכַן; **חָכַן**; **חָכַן**; **חָכַן**; **חָכַן**; **חָכַן**; **חָכַן**; **חָכַן**;

חָכַן; **חָכַן**; **חָכַן**; **חָכַן**; **חָכַן**; **חָכַן**; **חָכַן**; **חָכַן**;

ܐܬܪܐ. Hence ܐܬܪ, ܐܬܪ, ܐܬܪ, ܐܬܪ, or ܐܬܪ (vulg. ܐܬܪ *bāthar*), *after*; in Syr. it takes the pron. suff. in the sing., in Chald. either in the sing. or plur.; at least we find ܐܬܪܐ, ܐܬܪܐ, as well as ܐܬܪܐ, ܐܬܪܐ, ܐܬܪܐ.

ב

ב in, at or near, by, with, on account of, etc. Ar. ب, Aeth. 𐩧: Heb. Phoen. ܒ, Syr. ܒ, Sam. 𐤁.

באש, impf. יבאש, *be bad, unpleasant, wicked*: עליו, *he was displeased*. Another form is בעש. — Heb. באש *smell badly*: Aeth. 𐩧𐩣𐩪: *be bad, wicked, difficult*: Ar. بئس *be wretched*, بوس *be bold, daring*: Syr. ܒܐܫ, ܒܐܫ, do mischief, ill-use: Sam. ܒܐܫ, ܒܐܫ, ܒܐܫ, f. ܒܐܫ, *bad, wicked*: as a subst. usually in the fem. ܒܐܫܐ, pl. ܒܐܫܐ, *evil, wickedness, misery, a calamity*. — Syr. ܒܐܫ, f. ܒܐܫ; Sam. ܒܐܫ, f. ܒܐܫ.

בדיל. See די.

בלע, imperf. יבלע, *swallow*. — Ar. بَلَغَ Heb. בלע, Syr. ܒܠܥ, Sam. ܒܠܥ; Aeth. 𐩧𐩣𐩪: *eat*.

בעא, imperf. יבעי, *swell, boil or bubble: ask, entreat, demand*. — Ar. بَغِيَ *swell and fester: be proud, lustful, insolent, unjust: ask, demand*: Heb. בעי *make boil: ask, demand*: Syr. ܒܥܐ *desire, wish, ask*: Sam. ܒܥܐ and ܒܥܐ. — Chap. I. 4. ܒܥܐ ܕܐܬܪܐ, *on the point of being wrecked*. Comp. in vulg. Arab. اَلْجَدَارُ يَبْغِي

يُرَقَعُ, *the wall is going to fall*; and even in the classical dialect أَرَادَ أَنْ يَمُوتَ, *he was going to die* (أَرَادَ ^ʿ *wish*), where later writers omit أَنْ (see the Z. d. D. M. G. vol. VI. p. 210); so in Pers. and modern Greek the Fut. with مِيخَوَاعُمْ and θελω, *I wish*, and in our own lang. with *will*.

בָּעִי, בָּעִיָּה, בָּעִיָּה, *petition, entreaty*; Syr. ܥܒܕܐ. Hence בָּעִי *pray* (quaeso, obsecro); Syr. ܥܒܕܐ, Sam. 𐤁𐤏𐤁, gen. 𐤁𐤏𐤁 and 𐤁𐤏𐤁 (Gesenius, Carmina Samarit. III. 22. 1), Heb. בָּעִי for בָּעִי (this derivat. is confirmed both by the usage of the other dialects, and by the analogy of the vulg. Arab., since in the mouth of the Badawīn تَبَغَّى *tabghi* has become *tabī*, Z. d. D. M. G. vol. VI. p. 210).

בָּעִיר, בָּעִירָה, *a beast of burden*, and collect. *cattle*; pl. בָּעִירִין, Heb. בָּעִיר, Syr. ܥܒܕܐ; Ar. بَعِيرٌ *a camel*; Aeth. ባዮር: ባዮር: and ባዮር: *an ox*, pl. አባር:

בָּר, בָּרָא, *a son*. — Syr. ܒܪܐ, Sam. 𐤁𐤏𐤁, in the Sinaitic inscript. בר, and in the Ekhkilī or vulg. dial. of South Arabia *ber*. The pl. is בָּרִין, בָּרִין, from בָּר (see Arab. gloss. ابْنٌ); Syr. ܒܪܐ, Sam. 𐤁𐤏𐤁, also 𐤁𐤏𐤁; in the Sinaitic and Himyaritic inscript. בני. In like manner בָּרָא *a daughter*, constr. בָּרָה; ܒܪܐ, constr. ܒܪܐ; have in the pl. בָּרִין, 𐤁𐤏𐤁; though 𐤁𐤏𐤁 also occurs. — Derived from בָּרָא, *create*; not from ברר *be simple, pure, innocent*; comp. בָּרָא, and Sanskrit *sinu-s*, son, from the rad. *su*, beget, bring forth.

בָּרָם *truly, indeed; but, yet, nevertheless*; Syr. ܒܪܡ. Sam. ܒܪܡ and ܒܪܡ. Hitzig on Daniel, II. 28, derives it from the Sanskrit *param*, farther, after, but; Gesenius views it as an asseverative from ܒָּרַם or ܐܒָּרַם *twist, make firm*; Dietrich, in his *Abhandlungen zur Hebr. Gramm.* p. 226, as a contraction from ܒַּר ܡܗ, „ausser was (das Folgende betrifft).“

בָּתַּר. See ܒܬܪ.

ג

גִּבּוֹר, גִּבּוֹרִים, *a man*; pl. גִּבּוֹרִים. — Heb. גִּבּוֹר, Syr. ܓܒܪܐ, Sam. ܓܒܪܐ; Ar. جَبْرٌ, according to the Kāmūs, اَلْمَلِكُ وَالْعَبْدُ ضِدٌّ وَالرَّجُلُ, „a king and a slave (so that it is one of the words which have two opposite meanings), and a man“; Aeth. ܓܒܪ: *a slave or servant*.

גָּזַר, *cut, ordain, decree*. — Heb. גָּזַר, Syr. ܓܙܐ, Sam. ܓܙܐ; Ar. جَزَرَ *prune, slaughter*. With. גָּזַר צוּמָא, III. 5, and גָּזַר קִנְיָא, *conclude a treaty*, comp. גָּזַר בְּרִית, ܓܙܐ ܒܪܝܬ, and ܓܙܐ ܒܪܝܬ, *a decree*. — Syr. ܓܙܐ and ܓܙܐ, Sam. ܓܙܐ.

גֵּל *a heap*; pl. גִּלִּים, *waves*. — Heb. גֵּל, pl. גִּלִּים; Syr. ܓܝܠܝܬܐ, Sam. ܓܝܠܝܬܐ.

גָּלַהּ, impf. גִּלְיָה, *uncover, unveil, reveal*. — Ar. جَلَا, impf. يَجْلُو, *uncover, reveal, polish, brighten*; Heb. גָּלַהּ, Syr. ܓܠܐ, Sam. ܓܠܐ. — Chap. III. 10. גִּלְיָן for גִּלְיָן, nom. pl. m. of the pass. participle. גִּלְיָן or גִּלְיָן.

גן not used in I., *cover*; Ar. جَنَّ, Heb. גַּן. V. גַּן *cover*,
shade, inf. גַּנָּה; Syr. ܓܢܐ. Hence in all the dialects
the word for *a garden*, جَنَّه, גַּנֶּה: גַּן and גַּנָּה; גַּן;
גַּנָּה, pl. גַּנִּין, גַּנָּה; גַּנָּה pl. גַּנָּה; גַּנָּה, pl. גַּנָּה.

ד

ד. See די.

דא. See דין.

דבח, imperf. דִּבַּח, *slaughter, sacrifice*. III. דִּבַּח, *sacrifice*
often or in great quantity, inf. דִּבְחָא. — Ar. دَبَحَ,
Aeth. ዘብሐ: Heb. Phoen. דִּבַּח, Syr. دَبَّح, Sam. ܕܒܚܐ.
דִּבַּח, דִּבְחָא, *a victim, sacrifice*; pl. דִּבְחִין. — Ar. دَبَّحَ,
Heb. Phoen. דִּבַּח, Syr. دَبَّح, Sam. ܕܒܚܐ.

דן or דִּין, perf. דָּן, imperf. דִּין, דִּין, *judge*. — Ar. دَانَ,
imperf. يَدِينُ; Heb. דִּין; Syr. دَانَ, imperf. دَانَ;
imperf. ܕܢܐ; Aeth. ደደደ: *judgment*.

דָּנָה, דָּנָה, *a province, city*; pl. דָּנָה. Heb. מְדִינָה
a province, Ar. مَدِينَة *a city*; Syr. ܕܢܝܢܐ, Sam.
ܕܢܝܢܐ.

דחל, דִּחַל, imperf. יִדְחַל, *be afraid, fear, dread*. — Heb. יִדְחַל
creep (a serpent), approach with a stealthy, timid pace,
fear; Ar. دَحَلَ *enter into a hidingplace* (دَحَلَ), *retire*
from fear, دَحَلَ *hide one's self*; Syr. ܕܚܠ, Sam. ܕܚܠ.

Another form is דִּחַל.

דִּחַל *fear*.

דִּחַל, דִּחַל, *fear, reverence*; hence, that which is

feared, *a god*; pl. יְהִלְתָּהּ. — Syr. ܡܫܬܐ, Sam. 𐤌𐤕𐤔𐤕.

וְ, וְ, *who, which, that*; conj. *that, in order that, because*; Aeth. H: Syr. ܘ, Sam. 𐤕 (comp. Heb. וְ). Like H: ְ, and 𐤕, it is used to circumscribe the *genitive*, as מִלְכָּא דְאַרְעָא, שְׁלִיטָא דִּי-מִלְכָּא [the same construction precisely is found in Pers., for in فَرْمَانَ سُلْطَانِ, *the Sultān's fermān*, the connective vowel *i* was orig. a relat. pron. (Sanskrit *ya*), and in the older Parsī is actually so used; comp., for example, *ḡtaishn i yazdan*, the praise of God, with *u in daryāwihā i pa gēhān*, and these seas which (are) in the world. Spiegel, Gramm. d. Pārsi-sprache, p. 52.]. With ְ or וְ annexed, וְיִל or וְיִר, it is used with pronom. suff. to express the possessive adj., as וְיִלִּי or וְיִדִּי *mine*, וְיִלְךָ *thine*, וְיִדְּהָ *his*; Syr. ܘܝܠܝ, Sam. 𐤕𐤕𐤕 (Heb. — particularly in the so-called Song of Solomon and the postbiblic writings—and Phoen. שֵׁל, for וְשֵׁל הִכָּל, רְחוּבָה שֵׁל עִיר, Cant. I. 6, II. 7, בּוֹם שֵׁל וְהָב, Plant. Poenul. V. 3, 22. *Hau amma silli*, חֹן אֲמַא שְׁלִי, *hauon bene silli*, בני שלי, with ְ prefixed, בְּיִל, 𐤁𐤕𐤕, *on account of* (בְּאַשְׁרֵי ְ, בשֵׁל). — Besides H: ְ, and 𐤕, other cognate forms are ُ in the dialect of the Arab tribe Tayy (طَيِّ); ִ in the Sinaitic inscript. (Z. d. D. M. G. vol. III. p. 192); ִ in the Himyaritic (Rüdiger's transl. of Wellsted, p. 383, 393, 400), e. g. בּוֹרָה דְּחֶרֶק = بَوْرَحْ ذَخْرِيْق in the month of *Kharik* (or the period of the monsoon); ִ, as mark of the genit., in the

monument of Carpentras and other Shemitic remains brought from Egypt (Gesenius, Monum. Phoen. p. 228, 242; and ׀ as mark of the genit. in Phoen. (inscr. Massil. l. 6, 10). — I may add that the Phoen. inscriptions furnish us also with the intermediate step between אֲשֶׁר and אֲשׁ, in the form אֲש, e. g. Massil. l. 20. אֲשׁ יִתְנַבֵּל לִי יִתְנַבֵּל, Athen. IV. אֲשׁ יִקַּח מִשְׁמַח (the monument) *which Yittenbēl erected for me*, Sidon. l. 4. אֲשׁ נָדַר, בְּמָקָם אֲשׁ בָּנָה, and in the formula אֲשׁ נָדַר, — *which vowed* —.

דָּבַר, impf. יִדְבֹּר, *remember*. II. אֲדָבַר *be remembered; call to mind, remember*. — Ar. دَكَرَ, Aeth. ዘሰረ: Heb. זָכַר (Phoen. זֹכַר *remembrance*), Syr. دَعَرَ, Sam. 𐤃𐤁𐤕.

דָּם, דָּמָא, *blood*. Other forms are אֵדָם and אֵדָם. — Ar. دَمَّ, Aeth. ደፈ: Heb. דָּם, Phoen. (according to Augustine) *edom*, Syr. دَمَّ, Sam. 𐤃𐤌 and 𐤃𐤌𐤁.

דָּמַד (דָּמַד), impf. יִדְמֹד, *sleep*. — Syr. دَمَد, Sam. 𐤃𐤌𐤁.
 דָּמַד particip. adj. *sleeping*, I. 6. — Syr. دَمَد, Sam. 𐤃𐤌𐤁.

דָּן, דָּן m., דָּא f., *this, that*; pl. אֲדָן. — Sam. 𐤃𐤍 m., 𐤃𐤍 f., pl. 𐤃𐤍𐤁; Aeth. ዘደ: m. ዘደ: f., pl. m. ዘደ: f. ዘደ: and in the Himyaritic inscript. 𐩦 (Rödiger's transl. of Wellsted, p. 398, 403).

דָּנַה, impf. יִדְנֶה, *rise (the sun)*. — Ar. شَرَقَ, Aeth. ሠረዐ: Heb. זָרַח, Syr. دَنَس, Sam. 𐤃𐤍𐤁; cognate forms in Syr. are 𐩣𐩪 and 𐩣𐩪.

דָּנָה, דָּנָה, *the place where the sun rises, the east*. — Ar. مَشْرِقُ, Heb. מִזְרֶה, Syr. دَنَسَا, Sam. 𐤃𐤍𐤁𐤍

ה

ה interrog. particle; Ar. ^{هـ}أ, Sam. ^הא. The fuller form is ^{הה}ה, Ar. ^{هه}ه.

הה m., הָהָה f., *this, that*; pl. הָהָה, comp. of הָהָה (Syr. ^{ܗܝܬܗ} *this*, and הָהָה. — Ar. ^{هَذَا}הָהָה m., ^{هَذِهِ}הָהָה f., pl. ^{هَؤُلَاءِ}הָהָה; Heb. הָהָה m., הָהָה f., pl. הָהָה; Syr. ^{ܗܝܬܗ} m., ^{ܗܝܬܗ} f., pl. ^{ܗܝܬܗ}.

הה m., הָהָה f., *he, she, it*; pl. m. ^{הֵמָּן}הָהָה, f. ^{הֵמָּן}הָהָה, and in bibl. Chald. ^{ܗܝܬܗ}הָהָה. — Ar. ^{هُوَ}הָהָה m., ^{هِيَ}הָהָה f., pl. m. ^{هُمْ}הָהָה (poet. ^{هُمْ}הָהָה), f. ^{هِنَّ}הָהָה; Heb. הָהָה m., הָהָה f., pl. m. ^{הֵם}הָהָה, f. ^{הֵנָּה}הָהָה; Syr. ^{ܗܝܬܗ} m., ^{ܗܝܬܗ} f., pl. m. ^{ܗܝܬܗ}, f. ^{ܗܝܬܗ}.

הה, הה, impf. ^{יִהְיֶה}הָהָה or ^{יִהְיֶה}הָהָה, inf. ^{יִהְיֶה}הָהָה, *be, happen*. — Heb. הה and הה (Gen. XXVII. 29, Jes. XVI. 4), Phoen. הוא (inser. Eryc. l. 3. ^{יִהְיֶה}הָהָה; comp. Eccl. XI. 3), Syr. ^{ܗܝܬܗ}הָהָה, Sam. ^{ܗܝܬܗ}הָהָה; Ar. ^{هَوَى}הָהָה *fall, happen*.

הה, ^{ܗܝܬܗ}הָהָה, *any large building, a palace, temple, church*; pl. ^{ܗܝܬܗ}הָהָה. — Ar. ^{هَيْكَل}הָהָה *be tall and stout, הֵיכָלהָהָה *tall, stout, also a palace or temple*: Aeth. ^{ሆክል}ሆክል: Heb. ^{הֵיכָל}הָהָה, Syr. ^{ܗܝܬܗ}הָהָה.*

הה *go, walk*, little used in I., gen. in III. ^{ܗܝܬܗ}הָהָה; Ar. ^{هَلَكَ}הָהָה, ^{هَلَكَ}הָהָה *die*; Heb. Phoen. ^{ܗܝܬܗ}הָהָה, Syr. ^{ܗܝܬܗ}הָהָה, Sam. ^{ܗܝܬܗ}הָהָה. Another Chald. form is הה, perf. ^{ܗܝܬܗ}הָהָה, an exact parallel to our *walk*, except that we retain the *l* in writing. ^{ܗܝܬܗ}הָהָה *a walk, journey*. — Heb. ^{ܗܝܬܗ}הָהָה.

הה *turn, return; change; overturn, destroy*. II. ^{ܗܝܬܗ}הָהָה *be turned, changed, destroyed*. A cognate form is ^{ܗܝܬܗ}הָהָה.

turn, flee. — Ar. أَفَكَ *move, remove*, but most freq. used in the sense of *tell a lie* (comp. Prov. XVII. 20. (נִהְפֵךְ בְּלִשְׁנוֹ), in VIII. אֵיטָפַק *be overturned*, whence in the Kur-ān, أَلْمُوتَفِكَاتُ (scil. أَلْمَدُنُ), *Sodom and Gomorrha*, also called by the Arabs أَلْأَرْضُ الْمَقْلُوبَةُ (from قَلَبَ *turn*); Heb. הִפֵּךְ, Syr. هَظَر, Sam. 𐤇𐤏𐤋.

י

י, ו, *and, but.* — Common to all the Shemitic dialects under the form *wa, w', ū.*

י

יָבֵא, יָבִי, impf. יֹבִי, *be pure in a moral sense, chaste, innocent, just.* — Ar. زَكَا, Heb. יָבֵה, Syr. ܝܒܐ, Sam. 𐤊𐤁ܐ. In Aramaic *physical* purity is expressed by the cognate יָבֵי, יָבֵי, ܝܒܝ.

יָבֵי, יָבֵה, f. יָבֵהָ, יָבֵהָ, *pure, innocent, just.* — Syr. ܝܒܐ.

יָבֵי not used in I. — III. יָבֵי *prepare, make ready, appoint, invite.* — Syr. ܝܒܐ.

יָבֵי *be small.* — Ar. صَغَرَ, صَغِرَ, Heb. ִצָּעַר, Syr. ܝܒܐ and (in the sense of *be despised*) ܝܒܐ, Sam. 𐤊𐤁ܐ.

יָבֵי, f. יָבֵהָ, יָבֵהָ, *small, little, young.* — Ar. صَغِيرٌ, Heb. ִצָּעִיר, Syr. ܝܒܐ, Sam. 𐤊𐤁ܐ.

כ

כָּבַל not used in I., *be corrupted or vitiated, rotten.* III. כָּבַל *corrupt, destroy.* — Ar. خَبِلَ *be sprained, out of*

joint or otherwise maimed, *be mad*, II. חָבַל put out of joint, maim, disorder; Heb. חָבַל, Syr. ܚܒܠ, Sam. ܚܒܠ. See Gesenius' Thesaurus, rad. חָבַל.

חָבַל, חָבַל, חָבַל, corruption, injury, destruction. — Syr. ܚܒܠ.

חָבַר not used in I., *be united*; III. חָבַר unite, combine. — Heb. חָבַר, Aeth. ܚܒܪ: Syr. ܚܒܪ.

חָבַר, חָבַר, חָבַר, an associate, companion, colleague; pl. חָבַרִּין, חָבַרִּים. Heb. חָבַר, Syr. ܚܒܪ, Sam. ܚܒܪ. Preceded by חָבַר, the one — the other (comp. חָבַר or חָבַר with חָבַר, חָבַר, חָבַר).

חָדָר, f. חָדָר, one. — Ar. أَحَدٌ, f. أَحَدَى; Aeth. ܚܕܐ: f. ܚܕܐ: Heb. חָדָר, f. חָדָר, Phoen. ܚܕܐ; Syr. ܚܕܐ; Sam. ܚܕܐ and ܚܕܐ, ܚܕܐ, f. ܚܕܐ, ܚܕܐ, ܚܕܐ. The rad. is חָדָר, חָדָר, *be single, at one with, united*; Aeth. ܚܕܐ: *be united*; Syr. ܚܕܐ lone, solitary; ܚܕܐ unite.

חָדָר very, excessively.

חָדָר, חָדָר, חָדָר, impf. חָדָר, חָדָר, *be glad, rejoice*. — Heb. חָדָר, Syr. ܚܕܐ, Sam. ܚܕܐ, ܚܕܐ.

חָדָר, חָדָר, joy, gladness. — Syr. ܚܕܐ, ܚܕܐ, Sam. ܚܕܐ.

חָוָה not used in I.; III. חָוָה, חָוָה, announce, tell. — Ar. ܚܘܐ reveal; Heb. חָוָה, Syr. ܚܘܐ, Sam. ܚܘܐ (ܚܘܐ, ܚܘܐ).

חָוָה, perf. חָוָה, commit a fault, sin, be in debt. — Ar. ܚܘܐ, Syr. ܚܘܐ.

חָוָה, חָוָה, a fault, sin, debt; pl. חָוָהִין. — Ar. ܚܘܐ, ܚܘܐ a crime, Heb. חָוָה, Syr. ܚܘܐ.

חֲבֹבָה, חֲבֹבָה, *id.*; pl. רִבְחָה. Ar. حَوْبَةٌ, حَوْبَةٌ, Syr. حَبَبَةٌ, Sam. 𐤇𐤁𐤁𐤀.

חֲבֹבָה, perf. חָם, imperf. יְחִים (יְחִים), *have compassion upon, pity, spare.* — Heb. חֲבֹבָה, Syr. حَف, Sam. 𐤇𐤁𐤁.

חֲבֹבָה, imperf. יְחִי, יְחִי, *see, observe.* — Heb. חֲבֹבָה, Syr. حَف, Sam. 𐤇𐤁𐤁; Ar. حَزَا *divine, prognosticate*, from watching the flight of birds (comp. רָצַח, חֲבֹבָה).

חֲבֹבָה *snatch, carry off, plunder.* — Ar. خَطَفَ, Heb. חֲבֹבָה, Syr. حَف, Sam. 𐤇𐤁𐤁.

חֲבֹבָה, *rapine, violence.* — Syr. حَف.

חֲבֹבָה, imperf. יְחִי, יְחִי, *live.* — Ar. حَيَّ, حَيَّ; Aeth. ሕይወ: Heb. חֲבֹבָה, Phoen. *avo, hau, hauon* (Plaut. Poenul.); Syr. حَف, Sam. 𐤇𐤁𐤁.

חֲבֹבָה pl. *life.* — Heb. חַיִּים, Phoen. חַיִּים, Syr. حَيَّ, Sam. 𐤇𐤁𐤁.

חֲבֹבָה, perf. חָן, *feel compassion, pity, be propitious to.* — Ar. حَنَّ, Heb. חָן, Syr. حَنَّ.

חֲבֹבָה, *compassionate, merciful.* — Ar. حَنَّ, Syr. حَنَّ, Heb. חָן, Phoen. Hanno, *Annaw* (comp. *Hannibal* חַנִּיבֵּעַל, *Anna* חַנָּה).

ט

טוֹב *be good.* The various parts of this verb are furnished by three cognate radicals, טָב, טַב, and יָטַב. — I. perf. טָב, imperf. יָטַב, יָטַב, *be well, happy, joyful*, often used impers. III. טָב *improve, benefit, prepare, make ready.* IV. אָטַב. V. אָטַב, אָטַב, also הִטָּב, הִטָּב.

with the same signif. as III. — VI. אֶחָזֵב impers., chap. II. 9. — Ar. طَابَ, imperf. يَطِيبُ, *be good, pleasant, cheerful*; Heb. טָב, imperf. וַיֵּטֵב; Syr. ܬܒ. טָב, f. מְטָבָא, מְטָבְתָא, *good, pleasant*; followed by מִן, *better than*. — Ar. طَيِّبٌ, Heb. טוֹב, Syr. ܬܒ, Sam. 𐤓𐤕.

טָבוּ, *goodness, bounty*; pl. (טָבוֹן) טָבוֹן. — Syr. ܬܒܘܬܐ, Sam. 𐤓𐤕ܘܬܐ.

טָר, *a mountain*; pl. טָרִים. Heb. צוּר, Syr. ܬܪܐ, Ar. طُورٌ.

טָל not used in I.; III. טָל shade, cover. — Ar. ظَلَّ, Aeth. 𐌸𐌵𐌹: Heb. צָל and טָל, Syr. ܬܠ.

טָל (for טָל), shade, shadow. — Ar. ظِلٌّ, Heb. צַל and צֶלֶל, Sam. 𐤕𐤌.

מְטָלָה, מְטָלְתָא, *a shade or covering, a (lightly built) hut*; pl. מְטָלִים. — Ar. مِظْلَّةٌ, Aeth. 𐌸𐌵𐌹: Syr. ܡܬܠܬܐ and ܡܬܠܬܐ, Sam. 𐤓𐤕𐤌.

טָעָא, impf. יִטְעֶה, *wander, go astray, err*; cognate form טָעָא. — Heb. תָּעָה; Ar. طَغَى, طَغَى, *be disobedient, rebellious, impious*, Syr. ܬܥܐ, Sam. 𐤓𐤕𐤌.

טָעָא, *error, an idol*; pl. טָעָא (טָעָא), which some derive from a sing. (טָעָא). — Syr. ܬܥܬܐ and ܬܥܬܐ, Sam. 𐤓𐤕𐤌; Ar. طَاغُوتٌ *an idol*, Aeth. 𐌸𐌵𐌹: whence the denom. 𐌸𐌵𐌹: *worship idols*.

טָעַם, imperf. יִטְעֶם, *taste, eat*. — Ar. طَعِمَ, Aeth. 𐌸𐌵𐌹: Heb. טָעַם, Syr. ܬܥܡ.

טָפַח *strike, clap the hands*; denom. from טָפַח, which orig. signif. *the open palm of the hand* (Syr. ^פטַפ spread out, Ar. صَحَّ, Aeth. ስፋሐ፡ ፅፋሐ፡ ስፋሐ፡ *breadth*). — Aeth. ሙፋሐ፡ Ar. صَفَحَ, سَفَقَ, صَفَقَ, سَفَعَ, صَفَعَ, Aeth. ጸፋሀ፡ Heb. קָפַח.

י

יָבֵשׁ, יָבֵישׁ, impf. יִיבֵשׁ, *be dry, dry up, wither*. — Ar. يَبَسَ, Aeth. ሞሰሰ፡ Heb. יָבֵשׁ, Syr. يَبَسَ, Sam. ܝܒܫܐ. יָבֵשׁ the *dry ground, land*; properly the fem. of the adj. יָבֵשׁ = יָבֵשׁ (Ar. يَبِيسُ, Syr. ܡܥܝܡܐ). — Heb. יָבֵשׁ, יָבֵשׁ, Syr. ܝܒܫܐ, Sam. ܝܒܫܐ.

יָד, יָדָא, יָדָא, f. *the hand*; pl. יָדַי, יָדַי. — Ar. يَدٌ (vulg. يَدٌ, يَدٌ), Aeth. አድ፡ Heb. יָד, Syr. ܝܕܐ, Sam. ܝܕܐ and ܝܕܐ.

יָדָא not used in I.; III. יָדָא *confess*. V. יָדָא *confess, give thanks, praise*; Heb. הוֹדָה, Syr. ܝܕܐ, Sam. አድ፡ አድ፡, אֲדָרְתָּא, אֲדָרְתָּא, *confession, thanksgiving, praise*; also written הוֹדָה. The corresponding word in Heb. is תוֹדָה (also used in Chald.), and in Syr. ܝܕܐ.

יָדַע, imperf. יָדַע (יָדַע), יָדַע, imper. יָדַע, inf. מָדַע, particip. יָדַע and יָדַע, *know*. — Heb. יָדַע, Syr. ܝܕܐ; Aeth. አድ፡ make known, announce.

יָהֵב, imper. יָהֵב, particip. יָהֵב and יָהֵב, *give*. The impf. יָהֵב and inf. מָהֵב are from יָהֵב, not used in the perf., imper., and particip. — Ar. وَهَبَ, impf. يَهَبُ, imper. هَبْ; Aeth. ጸሀሰ፡ impf. indic. ሁሁ፡ subj. ሁሁ፡ imper.

U-Ŧ: Heb. יָהַב, scarcely used except in the imper. הַב or הָבָה; Syr. مَهَب; Sam. 𐤒𐤕𐤌, complete in all its parts (imper. sometimes 𐤕𐤕 and 𐤒𐤕).

יְהוּד collect. *the Jews, Judaea.*

יְהוּדָא (יָדָא), *a Jew.*

יוֹם, *a day*; pl. יָמִין, יָמִיָּא. Ar. يَوْمٌ, Aeth. 𐩪𐩣: (*today, now*), Heb. יוֹם, Syr. ܝܡܐ, Sam. 𐤕𐤕𐤌. — Hence, in comb. with אַחֶר, אַחֲרָא *tomorrow*, in Chald. יוֹמְתָרָא and יוֹמְתָרִין as well as מָחָר, Syr. عَسْرَ, Sam. 𐤌𐤕𐤕. Examples of similar mutilations are הַשָּׁתָּה (הָא שְׁעָתָא) *now*, Syr. ٱلْاُنْ and ٱلْاُنْ; vulg. Ar. لِسَا *to this hour, yet* (for لِلسَاعَةِ); ٱشْقَا كَرْمِيَّتَا (ٱشْقَا كَرْمِيَّتَا) *last year*, and ٱشْقَا هَذَا (ٱشْقَا هَذَا) *this year*; vulg. Arab. فِى وَسْط for فِى وَسْط *in the midst*; etc.

יָחַ not used except in V. אָחִי, אָחִי, *hasten, make haste.* —

Ar. وَحَى and V. تَوَحَّى *hasten.*

יָטַב. See טוֹב.

יְיָ for יְהוָה. Whatever be the correct pronunciation of the word יהוה, *Jehovah* (or rather *Ichovah*) is certainly incorrect. The vowelpoints belong to a *K'rī perpetuum* אֶרְנִי or אֶרְנִים; and hence we find, not לִיהוָה and לַיהוָה, but לִיהוָה and לַיהוָה (i. e. לֶאֱרִנִּי and לֶאֱרִנִּים); not אֶרְנִי יְהוָה, but always אֶרְנִי יְהוָה (i. e. אֶרְנִי אֶלְהִים). To pronounce the name *Jehovih* would be quite as correct and reasonable as *Jehovah*. The evidence of some of the later classical authors and of the Fathers of the Church (who write *IAΩ*, *IAOY*, *IEYΩ*, *Jaoh*, *Jaho*) leads to the pronunciation יְהוּה for יְהוָה or

יְהוָה (comp. יָסַב for יִסְבֵּב; יָקוּם, יִקְוֶם for יָקוּם), according to the form יַעֲקֹב, יִהְיֶה; but as Theodoretus and Epiphanius give *IABE*, the former adding that such was the pron. of the Samaritans, it is extremely probable that the correct form is יְהוָה *Iahveh*, from הָיָה = הָיָה *be*.

יָכַל, impf. יִכָּל, inf. מִכָּל, *be able*. — Heb. יָכַל (impf. יִכָּל), Sam. ܝܚܠ; Aeth. ܝܚܠ::

יָם, *the sea*; pl. יַמִּין, יַמֵּי. — Ar. يَمّ, Heb. Phoen. יָם, Syr. ܝܡ, Sam. ܝܡܝܢ.

יָמִין (יַמִּין), יָמָא, f. *the right hand*. — Ar. يَمِين, Aeth. ܝܡܝܢ: Heb. יָמִין, Syr. ܝܡܝܢ, Sam. ܝܡܝܢܝܢ.

יָכַף not used except in V. אֲוֹסִיף, אֲוֹסִיף, *add, increase, do again*. — Heb. יָכַף, הוֹסִיף, Syr. ܐܘܫܝܦ, Sam. ܐܘܫܝܦ, ܐܘܫܝܦ.

יָקָף. See נָקָף.

יָקָר, impf. יִיָּקָר, *be heavy, burdensome, valuable*. III. יָקָר *honour*. — Ar. وَثَقَر, وَثَقَر, *be heavy, grave, sedate*, وَثَقَر *be deaf*; Heb. יָקָר, Syr. ܝܚܠ, Sam. ܝܚܠ.

יָקָר, יָקָר, *worth, honour, pomp*. — Ar. وَثَقَر *dignity of manner, gravity*, Heb. יָקָר, Syr. ܝܚܠ, Sam. ܝܚܠ.

יָ a word pref. to def. nouns in the accus., identical with the Heb. אֵת, אֵת, אֵת (Gesenius' Gram. 16th ed., §. 101. 1. rem. 1, and §. 115. 2 with the note), Phoen. אֵת (Sidon. l. 4. וְכַל אֲדָם אֵל יִפְתַּח אֵת מִשְׁעָבָּ ַ), Syr. ܐܬ; Sam. ܐܬ, e. g. ܐܬܐܪܐ (ܐܬܐܪܐ).

𐤀𐤌𐤁𐤁 (𐤁𐤌𐤁) 𐤀𐤌𐤁 (see Geiger's Lehrbuch zur Sprache d. Mischmah, p. 36, where are cited among other examples אִוְחוֹ הַיּוֹם, אִוְחוֹ הַשָּׁמַיִם); perhaps Ar. اِيَّاء, used (like Aeth. Ἦ.Ṕ:) only with pron. suff. اِيَّاءُ, etc.

יָהַב, יָהִיב, impf. יָהַב, יָהַב, imper. יָהַב (יָהִיב), inf. מִיָּהִיב, מִיָּהַב, sit, dwell. — Ar. وَثَبَ, impf. يَثْبُتُ, imper. ثَبَّ, in the Himyaritic dialect sit (generally leap), وَثَابَ a seat, وَثَبَ stand immovable; Heb. יָשַׁב, Syr. ܡܕܥܝܬ. Sam. 𐤀𐤌𐤁, imper. 𐤀𐤌.

ב

ב as, like, according to; Ar. ٱبَّ, Phoen. 𐤁, Sam. 𐤁. — 𐤁𐤌𐤁 id.; Ar. ڪَٔا. Aeth. ህዐ: Heb. בָּמוֹ, Syr. ܐܡܢܐ. Sam. 𐤁𐤌𐤁.

בָּל the totality, the whole, often to be transl. as an adj. whole, all. — Ar. ڪُلُّ, Aeth. ህዐ: Heb. Phoen. 𐤁, Syr. ܐܡܢܐ, Sam. 𐤁𐤌 and 𐤁𐤌𐤁.

בֵּן so, thus; Heb. בֵּן, Sam. 𐤁𐤌; Syr. ܐܡܢܐ then: prob. contracted for 𐤁𐤌 like this (Ar. ڪَدِّ ٱ and ڪَدِّ ٱ. Aeth. ህዐ: thus). — 𐤁𐤌𐤁 therefore.

בָּשָׂא gen. used in III. 𐤁𐤌, cover, conceal, clothe or dress. IV. 𐤁𐤌𐤁 be covered, concealed, put on clothes. — Ar. ڪَٔا clothe, Heb. 𐤁𐤌 gen. 𐤁𐤌, Syr. ܐܡܢܐ gen. ܐܡܢܐ, Sam. 𐤁𐤌.

בֵּן now, a word of doubtful origin. It has been thought by some a secondary formation from 𐤁𐤌 (comp. 𐤁𐤌 Nehem. II. 16 with 𐤁𐤌 Ezra V. 16), whilst others

have derived it from the Arab. rad. عَنَّ *come into view, happen*. Possibly it may be connected with עָדָן *time* (comp. פָּעַח).

ברו only in V. אָבְרוּ *cry aloud, proclaim, preach, declare*; Syr. אָבַן, Sam. ܐܒܪܐ. Prob. from the Gr. ἀγορευσσω. בּוֹרֶס, בּוֹרֶסִי, בּוֹרֶסָא, -סִיָּא, *a throne*; pl. בּוֹרְסָן. Heb. בֹּרֶס, which is the orig. form; Syr. ܒܪܝܫܐ, Sam. ܒܪܝܫܐ, Ar. كُرْسِيٌّ.

ל

לְ *to, for, according to*, etc. Sign of the dat. and of the accus. — Ar. لِ and with pron. suff. لِي, Aeth. ለ: Heb. Phoen. ܠ, Syr. ܠ, Sam. ܠ.

לֹא *no, not*; Ar. لَا, Heb. לֹא, Syr. ܠܐ and ܠܐ, Sam. ܠܐ.

It supplies the place of the Heb. Phoen. ܠܐ and ܠܐ, which latter does not occur except in bibl. Chald., and is likewise unknown to the Arab. and Syr. In Sam. however we find ܠܐ, and in Aeth. ለል: *there is not*, ለልብ: *I have not*, ለልብኩ: etc.

לֵב, לֵבָא, with suff. לֵבִי, *the heart*, pl. לְבָבִין; also constr. לֵבָב, with suff. לֵבָבִי, pl. לְבָבָא. — Ar. لُبٌّ, Aeth. ለብ: Heb. Phoen. ܠܒ and ܠܒܒ (inser. Eryc. l. 5, 6), Syr. ܠܒܐ, Sam. ܠܒ and ܠܒܒ.

לְבִישׁ, לְבִישִׁי, impf. יִלְבֹּשׁ, *put on clothes*. — Ar. لَبِيسَ, Aeth. ለብሰ: Heb. לְבִישׁ, לְבִישִׁי, Syr. ܠܒܝܫ, Sam. ܠܒܝܫ.

לְבוּשׁ, -שׁ, *a garment, robe*; pl. -שִׁין. Ar. لَبُوسٌ, Heb. לְבוּשׁ, Syr. ܠܒܝܫܐ, Sam. ܠܒܝܫܐ.

לָהֵי, impf. וְלָהֵי, *labour, be wearied, fatigued, disheartened*.
 V. שָׁלֵהי *tire, weary*. Shaf'el שְׁלֵהי *id.*; Ishtaf'al אִשְׁתַּלֵּהי *be wearied, faint*. Cognate forms are לָאֵי and לָעֵי;
 Ar. لَآئِي *be slow or lazy*, لَآئِي *misfortune, difficulty*;
 Heb. לָאֵה and לָהֵה; Syr. ܠܐܝ. Shaf'el ܡܠܝܝܐ; Sam. 𐤀𐤓𐤛𐤁,
 whence 𐤀𐤓𐤛𐤛𐤁, 𐤀𐤓𐤛𐤁, 𐤀𐤓𐤛𐤁, *fatigue*.

אִשְׁתַּלֵּהי, רֵיחַ, *weariness, faintness, despondency*.

לָהֵי, לָהֵי, with suff. לָהֵי, לָהֵי, *at, near, to or towards*;
 Syr. ܠܗܝ, Sam. 𐤀𐤓𐤛𐤁. Properly a noun denoting
adhesion, connexion, from לָהֵי or לָהֵי *adhere, be united*,
 Heb. לָהֵי, Syr. ܠܗܝ, Ar. وَلِي *be near*. With the same
 rad. are connected ܠܗܝ, ܠܗܝ, and Ar. ܠܗܝ.

לָהֵי. See ܠܗܝ.

לָהֵי, לָהֵי (from the form לָהֵי, Sam. 𐤀𐤓𐤛𐤛𐤁, used as
 an adv. *by night*), *night*; pl. לָהֵי, לָהֵי. — Ar. لَيْلٌ,
 لَيْلَةٌ. Aeth. 𐩇𐩣𐩪𐩠: Heb. לָהֵי, לָהֵי, Syr. ܠܗܝ and ܠܗܝ. Sam.
 𐤀𐤓𐤛𐤛𐤁.

לָהֵי. See ܠܗܝ.

מ

מָה, מָה (מָה, מָה), *what? what, whatsoever*; as an adv.
why? how! — Ar. مَا, Aeth. 𐩇: Heb. מָה, Syr. ܡܐ,
 Sam. ܡܐ. — See ܡܐ.

מָה, מָה, *any article of furniture, pot or vessel, instru-*
ment of any kind, dress; pl. מָה, מָה. Syr. ܡܐ,
 Sam. ܡܐ, Ar. مَا.

מָה a word of obscure origin, corresp. to the Heb. מָה
something, often conjoined with לָהֵי to give addit.

force to the negat. — *not a single thing*; Syr. ܡܢ ܕܝܢ. Fürst (Chald. Gram. p. 97 note) and Dietrich (Abhandlungen zur Hebr. Gr. p. 225) derive מְדַע from מְדַע = דַּעַת (rad. יָדַע) and מָה, comparing מְדַוֵּעַ, and view ܡܢܕܝܡ, מִדָּם (מְדָם), מִיָּדִי, as a farther contraction. This derivat. certainly seems more probable than that proposed by Bernstein, ܡܢ ܕܝܢ *pars partis, aliqua pars*, particularly as מְדַוֵּעַ seems rather to be derived from מְדַוֵּם, מוֹם, *a flaw, defect* (hence what is *worthless, insignificant, trifling*) than from מָה וּמָה. See Dietrich, Abhandl. p. 233.

מוֹת, perf. מוֹת, impf. יָמוּת (יָמוּת), inf. מָמוּת (מָמוּת), *die*. — Ar. مَاتَ, Aeth. 𐩈𐩣𐩀: Heb. מָה, impf. יָמוּת; Phoen. מַת *dead* (Massil. l. 17); Syr. ܡܡܬ; Sam. 𐤎𐤌𐤕 and 𐤎𐤌𐤕, impf. 𐤎𐤌𐤕𐤕.

מוֹת, perf. מוֹת, impf. יָמוּת (יָמוּת), *death*. — Ar. مَوْتُ, Aeth. 𐩈𐩣𐩀: Heb. מָמוּת, constr. מוֹת, Phoen. מַת (inser. Eryc. l. 7), Syr. ܡܡܬ, Sam. 𐤎𐤌𐤕.

מָחַס, impf. יָמַח, *strike, bite or sting* (an insect). — Heb. מָחַס, מָחַס, Syr. ܡܚܫ, Sam. 𐤎𐤌𐤕 (also written with 𐤎 or 𐤎 for 𐤎, and with 𐤕 or 𐤎 for 𐤎).

מָחַס, impf. יָמַח, *come to, reach, happen*. — Ar. مَضَى *go*; Aeth. 𐩈𐩣𐩀: *come, find*; Heb. מָחַס *find*; Syr. ܡܚܫ, Sam. 𐤎𐤌𐤕, 𐤎𐤌𐤕.

מִיָּן, מָי, constr. מִי, *water*. — Ar. مَاءٌ, pl. مِيَاةٌ; Aeth. 𐩈𐩣𐩀: Heb. מִיָּן, Phoen. מִי (Eryc. l. 6); Syr. ܡܝ, ܡܝ, Sam. 𐤎𐤌𐤕.

מָלַל not used except in III. מָלַל, *speak*. IV. 𐤎𐤌𐤕. Heb. מָלַל, Syr. ܡܠܠ, Sam. 𐤎𐤌𐤕.

מַלֵּךְ, impf. וּמְלִיךְ, *counsel, advise; rule, reign.* — Ar. مَلِكٌ *possess*, Aeth. ሙሊክ: Heb. מֶלֶךְ, Syr. مَلِك, Sam. מלך.

מֶלֶךְ, מְלָכָא, *a king*; pl. מְלָכִין, מְלָכִי. — Ar. مَلِكٌ, Heb. מֶלֶךְ, Syr. مَلِك, Sam. מלך.

מְלָכִי, מְלָכִי, pl. מְלָכִי, *sovereignty, royal dignity.* — Syr. مَلِكِيَّة, Ar. مَلِكِيَّة, Heb. מְלָכִי = Ar. مَلِكِيَّة, Heb. מְלָכִי, Phoen. ממלכה (inscr. Sidon.).

מן. See מאן.

מן *who? who, whosoever.* — Ar. مَنْ, Syr. مَنْ, Sam. מן; Heb. מי.

מן *from, of, out of, etc.; after an adj. than.* Orig. the construct state of a noun מן *a part or portion*, from a rad. מן = מנה. — Ar. مِنْ, Heb. Phoen. מן, Syr. مَنْ, Sam. מן; Aeth. ከ: and ከ::

מֶעָא *the belly*; hardly used except in the pl. מְעָא, מְעָא, *the intestines, the belly.* — Ar. مَعَى and مَعَى *an intestine*, pl. أَمْعَاء; Aeth. ከጣፕፕ: pl. ከጣፕፕ: Heb. מְעָא; Syr. مَعَى; Sam. מן.

נ

נָבִיא not used except in IV. נְבִיאָא *prophecy.* — Ar. نَبِيًّا, Aeth. ብሔር: Heb. נָבִיא and נְבִיאָא, Syr. نَبِيًّا; denom. from نَبِي, نَبِي, N.B. נָבִיא, נְבִיאָא or נְבִיאָא, N.B. נְבִיאָא, *a prophet.*

נְבִיאָא, נְבִיאָא, *prophecy, a prophecy.* — Ar. نُبُوَّة. Sam. נבואה.

נָגַר *draw, flow*; Syr. ܢܓܪ *be extended, long*; Heb. נָגַר, Phoen. נָגַר (inser. Eryc. l. 6), *be spread out, poured out, flow*. III. נָגַר *bolt or bar*, chap. II. 7, denom. from נָגַרָא (Ar. نَجْرَانٌ) *a bolt or bar*. Several edd. however have in this passage נָגַרְתָּ or נָגַרְתָּ (נָגַרְתָּ), from נָגַר, impf. נָגַר or יִנְגֹּר, *draw, lead*; Syr. ܢܓܪ impf. ܢܓܪ, Sam. ܢܓܪ.

נָגַר, impf. יִנְדַּר, *vow*. — Ar. نَدَّر, Heb. נָגַר, Phoen. נָגַר, Syr. ܢܓܪ, Sam. ܢܓܪ.

נָגַר, a *vow*; pl. נָגַרִין. — Ar. نَدَّر, Heb. נָגַר, Syr. ܢܓܪ, Sam. ܢܓܪ.

נָהַר, *a river*; pl. נָהַרִין and נָהַרִין. From the rad. נָהַר *flow*, Heb. נָהַר. — Ar. نَهَرَ or نَهَرَ, Heb. נָהַר, Syr. ܢܗܪ, Sam. ܢܗܪ.

נוּחַ, perf. נָח, impf. יָנוּחַ, *be quiet, tranquil, cease or desist*. — Heb. נָח, Syr. ܢܘܫ, Sam. ܢܘܫ.

נוּן, a *fish*; pl. נוּנִין. — Ar. نُون, Syr. ܢܘܢ, Sam. ܢܘܢ, constr. ܢܘܢܐ.

נָחַשׁ, a *storm*; pl. נָחִין, *waves, billows*. Syr. ܢܚܫ. It seems to be connected with the rad. חָשַׁל.

נָחַת, impf. יִנְחֹת, imper. נָחַת, inf. נָחַת, *descend*. — Heb. נָחַת, Syr. ܢܚܬ, Sam. ܢܚܬ, ܢܚܬ. A secondary formation from נוּחַ, like שָׁחַת, שָׁרַח, from שָׁח, שָׁרַח.

נָטַל, impf. יִנְטֹל, imper. נָטַל, *lift up, carry, set out on a journey*. — Heb. נָטַל, Syr. ܢܬܠ *be heavy*, Sam. ܢܬܠ *set out on a journey*.

נָסַב, impf. יִנְסֹב, imper. נָסַב, *take*. — Syr. ܢܨܒ, Sam. ܢܨܒ.

נסק. See סלק.

נפל, impf. יפל, יפול, ינפול, in bibl. Chald. יפל, *fall*. — Heb. נפל; Syr. ܢܦܠ, impf. ܢܦܠ; Sam. ܢܦܠ.

נפק, impf. יפוק, יפק, imper. פוק, *go or come out*. — Ar. ܢܦܩ *come out of a hole, sell well* (merchandise); Syr. ܢܦܩ, Sam. ܢܦܩ.

נפש, נפש, f. *the breath, the soul or spirit, life*; pl. נפשות. — Ar. ܢܦܨ, Aeth. ܢܦܨ: Heb. נפש, Syr. ܢܦܨ, Sam. ܢܦܨ. Used in all the dialects to express *self*, e. g. נפשי *myself*, like נפשי, נפשי, etc.

נקר not used = Syr. ܢܦܩ *be joined, adhere, follow*; = Heb. נקר *strike*. V. אקיר *join, unite, go round, surround*. This form is often wrongly referred to a rad. יקר.

נתן *give*, not used in Aramaic except in the imperf. ינתן, ינתן, Syr. ܢܬܢ, Sam. ܢܬܢ; and inf. מנתן, מנתן, Syr. ܢܬܢ, Sam. ܢܬܢ. — Heb. Phoen. נתן.

ד

סגיא, סגיא, impf. יסגיא, *grow, increase, be great or numerous*. V. אסגיא *augment, multiply, magnify or exalt*. — Heb. שגיא, שגיא, Syr. ܣܓܝܐ, Sam. ܣܓܝܐ, ܣܓܝܐ. Cognate form סגיא.

סגיא, סגיא, f. סגיא, *much, numerous, great*; pl. m. סגיא, f. סגיא. Heb. שגיא, Syr. ܣܓܝܐ, Sam. ܣܓܝܐ.

סוף, perf. סוף, impf. יסוף, *end, cease, perish*. — Heb. סוף, Syr. ܣܘܦ, Sam. ܣܘܦ.

קְמָאֵל (קְמָל) and שְׂמָאֵל, def. יָמִינִי, *the left hand*. — Ar. شِمَال, Heb. שְׂמָאֵל, Syr. شِمَال, Sam. 𐤌𐤍𐤏𐤋.

קְפִינָא, קְפִינָא, a ship; pl. קְפִינָא. Ar. سَفِينَة, Heb. קְפִינָא, Syr. سَفِينَة, Sam. 𐤓𐤕𐤍𐤏. The word prop. denotes a large *decked* vessel, from קָפַן *cover*.

קְפָן, קְפָן, a sailor; pl. קְפָן. Syr. سَفَّان.

קָם, קָם (שָׂקָא), coarse cloth, sackcloth; pl. קָמִין. — Heb. שָׂק, Aeth. ሠቀ: Syr. سَك, Sam. 𐤓𐤕. From the Shemitic lang. the word has passed into the Lat. and Greek, σακκος, *saccus*, and thence into the modern European languages.

ע

עָאן (עָן), עָאן, collect. *sheep* or *goats*. — Ar. ضَان, Heb. עָאן, Syr. ضَان, Sam. 𐤕𐤏𐤍; in Arab. however ضَان, individ. ضَائِن, is limited to *sheep* (the word for *goats* being مَاعِز, individ. مَاعِزَة), whilst شَاة (Heb. שָׂה) is an indiv. of *either* sort, the corresponding collect. being غَنَم.

עָבַר, impf. יַעְבֹּד, יַעְבֹּד, do, make. — Syr. عَبَّر, Sam. 𐤕𐤁𐤕; Heb. עָבַר labour, serve, worship a deity, in which last sense Ar. عَبَد, but عَبَد = Heb. Phoen. עָבַר, Syr. عَبَّر, a slave or servant.

עָבַד, עָבַד, work, deed, act. — Sam. 𐤕𐤁𐤕.

עָבַדָּא, עָבַדָּא, work, business, trade or occupation. — Syr. عِبَادَة, Sam. 𐤕𐤁𐤕𐤕.

עָרַב, impf. יַעְבֹּר, יַעְבֹּר, pass by or over. — Ar. عَبَرَ, Heb. עָרַב, Syr. عَبَّر, Sam. 𐤕𐤁𐤕.

עַד conj. *while, until*; prep. *during, until, as far as, till, to*. —

Heb. עַד, Syr. ܥܕ, Sam. 𐤓𐤃. Properly a noun denoting *progression*, from the verb

עָדָה, impf. יַעְדֵּי, *pass, with* עַל, *pass over, come upon, befall*, with מִן, *pass away, recede*. V. אָעֲדֵי *make pass, remove, cast off*. — Ar. عَدَا, Aeth. ሀዋ፡ Syr. ܥܕܐ.

עָרַב, *a lot*; pl. עָרָבִין. Hence רָמַס עָרָבִין = תְּפִיל גּוֹרְלוֹת *cast lots*.

עוֹק, perf. קָם, *be narrow, in distress or anguish*. — Ar.

صَاق, impf. يَصِيقُ; Syr. ܥܘܩ; Aeth. አጥፀፀ፡ and

አፈሀፀ፡ *contract, compress, distress*; Heb. הָצִיק and

הָעִיק, Sam. 𐤕𐤓𐤃𐤕. — Gen. used impers. עָקַח לָהּ

(scil. נִפְשָׁהּ) = ضَاقَتْ نَفْسُهَا = צָר לוֹ; comp. Syr.

ܥܘܩܐ, ܥܘܩܐ he *was shocked or disgusted*.

עָקָה, *distress, anguish*. — Heb. עָקָה, Syr.

ܥܘܩܐ, Sam. 𐤕𐤓𐤃𐤕.

עָלָה, perf. עָלָה, impf. יַעֲלֶה, imper. עֹל, עֹל, inf. מַעֲלֶה,

go in, enter. — Ar. عَالَّ *insert*, Heb. עוֹלֵל (Job XVI. 15),

Syr. ܥܠ, Sam. 𐤕𐤃.

עַל *above, upon, on, over; in addition to; against, etc.* —

Ar. عَلَى, Heb. Phoen. ܥܠ, Syr. ܥܠ, Sam. 𐤕𐤃. Hence

מֵעַל (Ar. مِنْ عَلَى, Sam. 𐤓𐤃. 𐤕𐤓) *off, from*.

עֵל, עֵל, prop. a subst. denoting *the upper part*, hence as

an adv. *above, over*, followed by מִן (מֵעַל לְ); often

comp. with לְ, לְעֵל *upwards, above* (Syr. ܥܠ, Sam.

𐤕𐤃𐤃; Aeth. ላሁ፡ = عَلَى); and מִן מֵעַל *from*

above (Syr. ܥܠ, ܡܢ ܥܠ, Sam. 𐤕𐤃𐤃; Ar. مِنْ عَلَى or

עַל (מִן עַל), opposed to מִלְרַע (אֶרֶץ the ground) from below. — Both עַל and עָל are from the rad.

עָלָא or עָלִי not used in Aramaic in L., *be high, exalted, go up, ascend*. — Ar. عَلَا, Heb. עָלָה.

עָלָם (עֲלָם), עֲלָמָא (עֲלָמָא), *any long indef. period of time, eternity, the universe or world*; pl. עֲלָמִין (עֲלָמִין). — Ar. عَالَمٌ the universe, created beings; Aeth. ሀለፍ: Heb. Phoen. עָלָם, Syr. ܥܠܡܐ, Sam. ܥܠܡܐ.

עִם with, along with. — Heb. עִם, Syr. ܥܡܐ, Sam. ܥܡܐ; Ar. مَعَ or مَع. Prop. a noun denoting *union*, from the rad. עָמַם collect, unite, Ar. عَمَّ include the whole, e. g. عَمَّتِ السَّحَابَةُ السَّمَاءَ the cloud covered the whole sky, يَعْمُ الْمَاءُ الْحَمَامَاتِ the water supplies all the baths. Hence also

עָמָא, a people or nation, people, a multitude or crowd; pl. עָמָמָא, עָמָמִין. — Ar. عَمَمٌ and عَمَمٌ a multitude, عَامَّةٌ the common people; Heb. Phoen. עָם, Syr. ܥܡܐ, Sam. ܥܡܐ.

עָמַל labour. — Ar. عَمِلَ, Heb. עָמַל, Syr. ܥܡܠܐ.

עָמַק not used, *be deep*. — Ar. عَمَّقَ, Heb. עָמַק.

עָמַק, עָמַק, עָמַק, a depth, abyss. — Ar. عُمُق, Heb. עָמַק, Syr. ܥܡܩܐ, Sam. ܥܡܩܐ.

עָן. See עָן.

עָסַר f., עָסְרָא m., ten. — Ar. عَشْرَةٌ, عَشْرَةٌ: Aeth. ሀሠታ: Heb. עָשָׂר, עָשָׂרָה; Phoen. עָסַר (inscr. Sidon. l. 1), עָשָׂרָה (inscr. Massil. l. 3): Syr. ܥܫܪܐ, ܥܫܪܐ: Sam. ܥܫܪܐ, ܥܫܪܐ. Hence עָסַר עָסְרִי m., תָּרִיבָא עָסְרִי f., twelve. See תָּרִין.

עֵקֶן, עֵקֶן, *the root (also the stem) of a tree, base, origin, source*; pl. עֵקֶרִין, עֵקֶרֶן. Syr. عَقْرًا; Ar. عَقَارٌ *a tree*.

עָרַק, impf. יַעְרֹק, יַעְרֹק, *flee*. — Syr. عَرَف, Sam. 𐤓𐤓𐤕; Ar. عَرَق *set out, depart*.

פ

פָּלַח, impf. יַפְלִיחַ, *labour, serve, worship a deity* (comp. עָבַד). — Heb. פָּלַח, Ar. فَاح, *cleave, plough, cultivate*: Syr. ܦܠܚ, Sam. 𐤐𐤌𐤕.

פִּילַח, עָבַד, *work, servitude, worship*. — Syr. ܦܠܚܐ, Sam. 𐤐𐤌𐤕 f.

פָּלַח, impf. יַפְלִיחַ, יַפְלִיחַ, *vomit, throw up*. — Syr. ܦܠܚ.

פָּרַק, impf. יַפְרֹק, *cleave, separate, pull off; rescue, save, redeem*. — Ar. فَارَق *separate*, Heb. פָּרַק, Syr. ܦܪܩ, Sam. 𐤐𐤓𐤕.

פִּירְקָן, פָּרַק, *liberation, preservation, redemption*. — Ar. ْفَرَقَانٌ *clear and convincing proof, victory*; Aeth. 𐌸𐌹𐌸𐌹: *deliverance*; Syr. ܦܪܩܐ, Sam. 𐤐𐤓𐤕.

פָּתַח, עָבַד, pl. מִצָּה, *a word, message, decree, and in a wider sense affair, matter* (comp. דָּבַר); Syr. ܦܬܚܐ. It is borrowed from the Persian, in which lang. پَیغام, or پَیام, means *a message*, (whence پَیغَمَبَر *a message-bearer, a prophet*), comp. of the inseparable prep. پَی (rarely پَاد, پَا, and پَذی, from the Sanskrit prati, Zand paiti, old Pers. pati, Pārsī pad and paē, Gr. πρῶτι, ποτι = πρὸς) *to, towards, against*, and the

Sanskrit rad. *gam*, *go* (comp. Pers. گام *step*, *pace*). The same word presents itself in the Armenian *patgam* or *padkam*, message. Other words of Pers. origin comp. with this prep. are: פִּרְשָׁן (פִּרְשָׁן), פִּרְבָּן, פִּרְבָּן.

צ

צום, perf. צָם, impf. יָצִים, *fast*. — Ar. صَامَ, Aeth. ረዕ: Heb. צָם, Syr. ܥܡܐ.

צום, a *fast*. — Ar. صَوْمٌ, Aeth. ረዕ: Heb. צום, Syr. ܥܡܐ.

צָלָא *bend, stoop*; אֲדָנָא צָלָא *incline the ear, listen, attend to* (Syr. ܥܠܐ, Aeth. ረዕ: ረዕ:). Ill. צָלִי, *pray*:

Ar. صَلَّى, Aeth. ረዕ: Syr. ܥܠܐ. Sam. ܥܠܐ.

צָלוּ, -וֹת, -וֹתָא, *prayer*. — Ar. صَلَاةٌ, صَلَوَةٌ, Aeth. ረዕ: Syr. ܥܠܐ, Sam. ܥܠܐ.

צָפֶר, צָפֶרָא, *the dawn, morning*. — Syr. ܥܠܐ, Sam. ܥܠܐ. Connected with יָפֶר *be beautiful, pleasing* (Heb. יָפֶר, Syr. ܥܠܐ. Sam. ܥܠܐ; Ar. سَفَرٌ *dawn*), whence יָפֶרָא (*-פֶּרָא*) and ܥܠܐ, *the morning*.

צָרָא only used in IV. אֲצָרָא *have need of, be in want of, be poor*. — Syr. ܥܠܐ, Ar. ضَرَكٌ *be poor and miserable*; comp. اضْطَرَّ *have need of*. Hence צָרָא *wants, necessities*.

צָרוּף *use, usefulness, advantage or profit*. לֵית בְּרוּן צָרוּף = לֹא יִלְצְחוּ לְכֹל, *they are good for nothing at all*.

ק

קָבַל *be opposite, come or go towards, meet*, in which signif. it does not occur in Chald. Hence III. קָבַל *receive* a visitor, *accept* a present, *listen* to a request or prayer. — Ar. I. قَبِلَ and V. تَقَبَّلَ *receive or accept*, II. قَبَّلَ *kiss*, III. قَابَلَ *be opposite, compare*, IV. أَقْبَلَ *advance towards, undertake*, VI. تَقَابَلَ *be opposite one another* of two or more individuals, VIII. اِقْتَبَلَ *begin*, X. اِسْتَقْبَلَ *go to meet*: Aeth. ተቀበለ: *meet, receive, accept*; Heb. קָבַל *receive, accept*, הִקְבִּיל *be opposite*; Syr. ܩܒܠ *meet*, with ܩܒܠܐ, *upbraid or complain of* (prop. *advance towards* in a hostile or threatening manner), as also in Chald. קָבַל, impf. יִקְבֹּל, יִקְבֹּלוּ, *complain of, cry out for help*; Sam. 𐤒𐤓 *receive, accept*.

קֶדֶם not used in I., *be in front or before, precede*. See the Syr. gloss.

קֶדֶם, prop. a noun signif. *the front*, but used as a prep., *in presence of, before*; preceded by הֵ, לֵ, בֵ, it takes simple *sh'vā* instead of *sh'vā*, as וְקֶדֶם, וְקֶדֶם, וְקֶדֶם. — Syr. ܩܕܡ, Sam. 𐤒𐤓. Contracted קֶם, Sam. 𐤒𐤓 (so also קֶמָא *first*, ܩܕܡܐ *beginning*).

קֶדֶם, קֶדֶם, *the east, the east wind*. — Sam. 𐤒𐤓. Heb. קֶדֶם. — The *east* is called קֶדֶם, קֶדֶם, as being that quarter towards which the face of the observer is turned, or supposed to be turned, in describing relative position. Hence the *west* is אַחֲרָי (Ar. دُبُورٌ *the west*

mind, from ^{זָבֵר} *the back*), the north ^{שִׁמְעָל} (Ar. ^{شَمَالٌ} *the north*, ^{شِمَالٌ} *the left*, ^{الشَّامُ} *Syria*), the south ^{יָמִין} (Ar. ^{يَمِينٌ} *the right*, ^{الْيَمَنُ} *Taman* or *South Arabia*). So in Sanskrit *pūrva*, *the east*, *avara*, *the west*, *dakshina*, *the south*, *the Dekkan*.

קֹדֶשׁ not used in I., *be clean* or *pure*, *holy*. III. קֹדֶשׁ *hold sacred*, *consecrate*. — Heb. קֹדֶשׁ, קֹדֶשׁ, Ar. قَدَّسَ, Aeth. ቀደሰ: Syr. قَدَّسَ, Sam. 𐤒𐤌𐤔𐤕.

קֹדֶשׁ, קֹדֶשׁ, קֹדֶשׁ, *holiness*, *sanctity*, *anything holy* or *consecrated*; הַיְקֹדֶשׁ הַזֶּה *thy holy temple*. — Ar. قُدُسٌ, Heb. קֹדֶשׁ, Syr. قُدُسًا, Sam. 𐤒𐤌𐤔𐤕.

קָם, perf. קָם, impf. יָקִים, *rise*, *stand*. — Ar. قَامَ, Aeth. ቀመ: Heb. קָם, Syr. قَامَ, Sam. 𐤒𐤌 (𐤒𐤌𐤕𐤕).

קָם, קָם, *standing*, *firm*, *lasting*; *living*, *being*. — Ar. قَامَ, قَيَّוْمٌ, Syr. قَامًا, Sam. 𐤒𐤌𐤕𐤕.

קָם, קָם *ashes*. — Syr. قَامًا, Ar. قَتَمَ, قَتَامٌ *dust*.

קִיקְיוֹן *the castor-oil shrub*, *ricinus communis* (Ar. ^{الْجُرْعُ}, Pers. ^{بیڈاُنَجیر}). The word is derived from the Egypt. name of the plant, written by Greek and Latin authors *zizu*, *cici* and in the Talmūd קִיק (the proper Gr. name is *zizoson*). The old translators and commentators usually render it, though erroneously, by *zolozon*, חֲזֹחֲחֹ: ^{قَرَعَةٌ}, ^{يَقْطِينٌ}, ^{دَلَّاعٌ}, ^{دَلَّاعٌ}, all words denoting *the gourd*; and this blunder has of course found a place, amidst thousands of others, in the received English Version.

קָלָה, perf. קָלָה, *be light*, *swift*; *small*, *worthless*. V. קָלָה *make*

light, lighten; hold light, despise. — Ar. *قَلَّ* *be few or small*, Aeth. *ΦΛΛ*: Heb. *קָל*, Syr. *ܩܠܐ*, Sam. *2P*.

קָרַי, *קָרַיָא*, *קָרַיָא*, *קָרַיָא*; and *קָרַיָא*, *קָרַיָא*, *קָרַיָא*; and *קָרַיָא* (*קָרַיָא*) *קָרַיָא*, f. *a town, city*; pl. *קָרַיָא*, *קָרַיָא*, and *קָרַיָא*. — Ar. *قَرِيَّةٌ*, in the dial. of Yaman *قَرِيَّةٌ*, pl. *قُرَى*; Heb. *קָרַיָא*, *קָרַיָא*; Phoen. *קָרַיָא*, e. g. in the name of the deity *Μελιχαρθος* or *מלקר* (for *קָרַיָא*) Carthada. Carthago, *Καρχαθων* = *Νεαπολις*, *קָרַיָא* on the coins of Palermo: Syr. *ܩܪܝܐ*, pl. *ܩܪܝܐ*; Sam. *ܩܪܝܐ*, *ܩܪܝܐ*, pl. *ܩܪܝܐ*, and *ܩܪܝܐ*, constr. *ܩܪܝܐ*.

קָרַיָא, *קָרַיָא*, impf. *יִקְרַיָא*, *be near, approach*. III. *קָרַיָא* and V. *אֶקְרַיָא*, *bring near, offer a sacrifice*. — Ar. *قَرَّبَ* and *قَرَّبَ*, II. *قَرَّبَ*, Aeth. *Φርበ*: IV. *ἈΦΖΟ*: Syr. *ܩܪܝܐ*, III. *ܩܪܝܐ*; Sam. *ܩܪܝܐ*.

קָרַיָא, *קָרַיָא*, *near, related*. — Ar. *قَرِيبٌ*, Syr. *ܩܪܝܐ*, Sam. *ܩܪܝܐ*; Heb. *קָרַיָא*.

קָרַיָא *an offering, sacrifice*. — Ar. *قُرْبَانٌ*, Aeth. *Φርበ*: Heb. *קָרַיָא*, Syr. *ܩܪܝܐ*, Sam. *ܩܪܝܐ*.

ר

רַב not used in I. *be large, great, numerous*. — Heb. *רַב*, Syr. *ܪܒܐ*.

רַב, *רַב*, f. *רַב*, *large, great, numerous*; as a subst. *the headman* in any department, *prefect* or *magistrate, general, teacher, etc.* — Ar. *رَبٌّ* *possessor or owner*, *رَبُّ* *God*; Heb. *רַב*, Phoen. *רַב*, f. *רַב*;

Syr. ܕܢܐ, Sam. 𐤒𐤒. Other forms used as subst. are ܕܢܐ, ܕܢܐ, ܕܢܐ, and as an adj. or subst. ܕܢܐ, ܕܢܐ.

ܕܢܐ not used in the sing. = ܕܢܐ; pl. ܕܢܐ, *the nobles or chief men of the state* (Ar. اَرْكَانُ الدَّوْلَةِ *the cornerstones of the state*). — Syr. ܕܢܐ.

ܕܢܐ, f. *ten thousand, a myriad*; pl. ܕܢܐ. — Ar. ܕܢܐ, also ܕܢܐ and ܕܢܐ; Aeth. 𐌌𐌎𐌕𐌐: (from a sing. 𐌌𐌎:); Heb. ܕܢܐ and ܕܢܐ; Syr. ܕܢܐ, Sam. 𐤒𐤒𐤒𐤒.

ܕܢܐ, ܕܢܐ, impf. ܕܢܐ, *increase, be augmented, grow up*. III. ܕܢܐ *make grow, rear, educate*. — Ar. ܕܢܐ, Heb. ܕܢܐ, Syr. ܕܢܐ, Sam. 𐤒𐤒.

ܕܢܐ f. ܕܢܐ m. *four*. — Ar. ܕܢܐ, ܕܢܐ; Aeth. 𐌌𐌎𐌕𐌐: Heb. ܕܢܐ, ܕܢܐ, Phoen. ܕܢܐ (inscr. Sidon.); Syr. ܕܢܐ, ܕܢܐ; Sam. ܕܢܐ, ܕܢܐ. — Pl. ܕܢܐ *forty*; Ar. ܕܢܐ, Aeth. 𐌌𐌎𐌕𐌐: Heb. ܕܢܐ, Syr. ܕܢܐ, Sam. ܕܢܐ.

ܕܢܐ, *be agitated, angry*. — Heb. ܕܢܐ, Syr. ܕܢܐ, Sam. ܕܢܐ; Ar. ܕܢܐ *tremble*, ܕܢܐ and ܕܢܐ *peal* (thunder). ܕܢܐ of thunder or the cry of the camel.

ܕܢܐ and ܕܢܐ, ܕܢܐ, ܕܢܐ, *agitation, commotion, anger*. — Heb. ܕܢܐ, Syr. ܕܢܐ, Sam. ܕܢܐ; Ar. ܕܢܐ, or ܕܢܐ, *anger, punishment, a crime*.

ܕܢܐ, ܕܢܐ, m. f. *breath, the soul or spirit; the wind*. — Ar. ܕܢܐ *breath*, ܕܢܐ *wind*; Heb. ܕܢܐ (inscr. Eryc. l. 5), Syr. ܕܢܐ, Sam. ܕܢܐ. See the Syr. gloss.

רום, perf. רָם, impf. יָרום, *be high, uplifted, proud, rise*.
 V. אָרום *make high, exalt, lift up, raise*; אָרום רוח =
 הָטִיל רוּחַ, *raise a storm*. — Heb. רָם, Sam. ܪܡܝܬ, Syr.
 ܪܡܝܬ and ܪܡܝܬ (from a rad. ܪܡܝܬ, Ar. رَمَّ *shoot up,*
swell).

רָחַם, רָחִים, *love*. II. אֶתְרָחַם *be loved*. III. רָחַם *love fervently,*
have pity or compassion upon, IV. אֶתְרָחַם *impers.*
compassion is shown, chap. I. 6, III. 9. — Ar. رَحَّمَ
 or رَحْمٌ *be soft or gentle*, رَحَّمَ *brood over, cherish,*
 رَحَّمَ *love, pity*, رَحَّمَ *have mercy or compassion upon*;
 Heb. רָחַם, Syr. ܪܚܡ, Sam. ܪܚܡܐ, ܪܚܡܐ.

רַחֲמָן, רַחֲמָנִי, *compassionate, merciful*. — Ar. رَحْمَانٌ,
 gen. with the art. الرَّحْمَنُ, *the Compassionate, God*;
 Sam. ܪܚܡܐܢܐ.

רָחַק, רָחִיק, *be distant, retire, depart*. V. אֶרְחַק *remove, lay*
aside. — Aeth. ርከቀ: Heb. רָחַק, Syr. ܪܚܩ.

רִישׁ, רִישָׁא, *the head*; pl. רִישִׁין. — Ar. رَاسٌ, Aeth.
 ርእሰ: Heb. רִאשׁ, pl. רִאשִׁים, Syr. ܪܝܫܐ, Sam. ܪܝܫܐ
 and ܪܝܫܐ.

רָמַס, impf. יִרְמִי, *throw, cast*. — Ar. رَمَى, Heb. רָמַס, Syr.
 ܪܡܝܬ, Sam. ܪܡܝܬ; Aeth. ܪܡܝܬ: *wound*, prop. with an
 arrow or spear.

רָעָה, impf. יִרְעִי, *tend or feed a flock, watch over or take*
care of, rule, govern; intrans. *graze*. — Ar. رَعَى,
 Aeth. ርዕዮ: Heb. רָעָה, Syr. ܪܥܐ, Sam. ܪܥܐ.

רָעָה, impf. יִרְעִי, *be pleased with, propitious to, delight in,*
love, desire. — Ar. رَعَى, Heb. רָעָה, Syr. ܪܥܐ, Sam. ܪܥܐ.

רָעוּת *delight, pleasure, goodwill, desire, wish.* — Ar. رَعِي or رِضْوَانٌ, Heb. רָצוֹן, Sam. 𐤓𐤕𐤕.

ש

שָׁאַל, שִׁאַל, impf. יִשְׁאַל, *ask, demand, entreat.* — Ar. سَأَلَ, Aeth. ሰጸለ: and ሰጸለ: Heb. שָׁאַל, Syr. ܣܥܠ, Sam. 𐤍𐤕𐤕.

שָׁבַח not used in I.—III. שִׁבַּח *praise.* — Ar. سَبَّحَ, Aeth. ሰብሐ: Heb. שָׁבַח, Syr. ܣܒܚ, Sam. 𐤍𐤕𐤕.

תְּהִי שִׁבְחָהּ, תְּהִי שִׁבְחָהּ, *praise, glory, a hymn.* — Syr. ܬܗܝ ܫܒܚܗ, constr. ܬܗܝ ܫܒܚܗ, Sam. ܬܗܝ ܫܒܚܗ and ܬܗܝ ܫܒܚܗ (Exod. XV. 11).

שָׁדַי *the side.* Cognate form שָׁדַי, Heb. שָׁדַי, whence שָׁדַי or שָׁדַי *towards, against*; Syr. ܫܕܝ or ܫܕܝ *in the possession of, at or in, to.*

שׁוּט in Chald. *swim*, in Heb. *row*, denom. from שׁוּט *an oar* (twin form to שׁוּט, Ch. שׁוּטָא, Syr. ܫܘܬܐ, Ar. سَوْط, *a staff, rod, whip*), whence in Chald.

שׁוּט *a rower*, pl. שׁוּטִין.

שָׁבַי, impf. יִשְׁבֹּב, *lie down.* — Aeth. ሰበ: Heb. Phoen. ܫܒܐ, Syr. ܫܒܐ, impf. ܫܒܐ, Sam. 𐤍𐤕𐤕.

שָׁבַח impf. יִשְׁבַּח, inf. מְשַׁבַּח, *find*; gen. used in V. שָׁבַח, הַשְׁבַּח, impf. יִהְיֶה שְׁבַח, יִהְיֶה שְׁבַח. — Syr. ܫܒܚ, Sam. 𐤍𐤕𐤕, gen. ܫܒܚܐ or ܫܒܚܐ.

שָׁלַח. See. לָהִי.

שָׁלַם, שָׁלַם, impf. יִשְׁלַם, *be entire, safe or well, complete or finished.* III. שָׁלַם *make entire, complete or finish*,

fulfil a vow. — Ar. *سَلِمَ*, Heb. *שָׁלַם* or *שָׁלַם*, Syr. *ܡܟܬܪ*, Sam. *ܡܟܬܪ*.

שָׁם and more usually *שָׁמָּה*, *שָׁמָּה*, a name, pl. *שָׁמָּהִים*. — Ar. *سَمَ*, rarely *سَمَ*, *سَمَ*; Aeth. *ሰፋ*: Heb. *שָׁם*; Syr. *ܡܬܐ*, *ܡܬܐ*, pl. *ܡܬܐܝܬܐ*, *ܡܬܐܝܬܐ*; Sam. *ܡܬܐ*, pl. *ܡܬܐܝܬܐ*. Derived from *שָׁם* *mark*, *שָׁמָּה* a mark.

שָׁמַיִם the sky, the heavens, heaven. — Ar. *سَمَاء*, Aeth. *ሰፋ*: Heb. *שָׁמַיִם*, Phoen. *samem* (-en, -in) [Plaut. Poenul. V. 2, 67. *Gune bel balsamem* (en), *נאנוני בל* *balsamen*, according to Augustine = *dominus coeli*; *Βεελσαμην* = *κυριος ουρανου*, *Σαμημορουμος* = *ὁ ὑψουρανιος*, *שָׁמַיִם* (Movers, Phoen. Texte, I. p. 56), and *Ζωφαστημιν* = *ουρανου κατοπτται*, *צופי שָׁמַיִם*, in the fragments of Philo Byblius]; Syr. *ܡܬܐܝܬܐ*, Sam. *ܡܬܐܝܬܐ*. From *שָׁלַ* *be high* (comp. *ሰፋ*: from *רום*).

שָׁמֶשׁ, *שָׁמֶשׁ*, m. f. the sun. — Ar. *شَمْسٌ* f., Heb. Phoen. *שָׁמֶשׁ* m. f., Syr. *ܡܬܐܝܬܐ* gen. m., Sam. *ܡܬܐܝܬܐ*.

שָׁרַע, impf. *וְשָׁרַע*, *loosen, untie; set free, pardon*; from the signif. of untying and unpacking arises that of *encamp, dwell, remain* (comp. *חָלַל*). III. *שָׁרַע* *begin, commence* comp. *הִחֲלִיל*. — Syr. *ܡܬܐܝܬܐ*, III. *ܡܬܐܝܬܐ*; Sam. *ܡܬܐܝܬܐ*, III. *ܡܬܐܝܬܐ*; Aeth. *ሰፋ*: *pardon*.

שָׁתַּה, *שָׁתַּה*, *שָׁתַּה*, impf. *וְשָׁתַּה*, imper. *שָׁתַּה* and *שָׁתַּה*, *drink*. — Aeth. *ሰፋ*: Heb. *שָׁתַּה*, Syr. *ܡܬܐܝܬܐ*, Sam. *ܡܬܐܝܬܐ*.

שָׁתַּק, *שָׁתַּק*, impf. *וְשָׁתַּק*, *be silent*. — Heb. *שָׁתַּק*, Syr. *ܡܬܐܝܬܐ*, Sam. *ܡܬܐܝܬܐ*. — Cognate forms are: *שָׁתַּק*, Sam. *ܡܬܐܝܬܐ*, Heb. *שָׁתַּק*, Ar. *سَكَتَ*.

רוח ק' ש', f. שְׁתִּיקָא, שְׁתִּיקָא, *silent*, hence 'ש' ק' (chap. IV. 8), an eastwind so gentle as to be scarcely perceptible. — Syr. ܫܬܝܩܐ, Sam. ܫܬܝܩܐ.

ח

חָבַר, impf. יִחְבֵּר, *break*. II. אֶחָבַר *be broken*. Chap. I. 4 (where some edd. have IV. אֶחָבַר). — Ar. حَبَرَ *break*, حَبَرَ *perish*, حَبَرَ *destroy, perish*; Aeth. ስበረ: Heb. חָבַר, Syr. ܚܒܪ, Sam. ܚܒܪ.

חָרָא, חָרָא, *the ocean*; Syr. ܚܪܐ, Sam. ܚܪܐ. Not an Aram. word, but merely borrowed from the Heb.

חָיַב, perf. חָבַב, impf. יִחְיֵב, *return, repent*. V. אָחִיב *make return, bring forth, turn away, answer*. — Arab. حَابَّ *return*, حَابَّ *repent*; Heb. חָבַב, Syr. ܚܒܒ, Sam. ܚܒܒ.

חֹרָא, חֹרָא, *an ox, collect. cattle*; pl. חֹרָא. — Ar. حَوْرٌ, Aeth. ስር: Heb. חֹר, Phoen. ܫܪ (according to Plutarch, but the inser. Massil. I. 3 has אֶלֶף, Heb. אֶלֶף), Syr. ܚܪܐ, Sam. ܚܪܐ. Derived either from حَارَ *be stirred up* (dust, tumult, anger), IV. اَفْخَرَ *stir up* (dust), *plough* (comp. حَقَر and *armentum*), or from حَارَ = سَارَ, impf. يَسُورُ, *spring upon, attack*; more probably from the former. Misled by the similarity of sound, many have identified with this word the Gr. ταυρος, Lat. *taurus*, but these are related to the Sanskrit *sthīra-s*, strong; *taurus* consequently stands for *stauris*, Germ. *Stier*, Eng. *steer*, Dan. *tyr*, Swed. *tjur*.

חָרַיַת, *below, beneath, under*. — Ar. حَتَّ, Aeth. ስተ:

Heb. Phoen. תָּחַח, Syr. ܬܚܚ, Sam. 𐤔𐤕𐤕. — From
חָח = שָׁח *sink, descend*, Ar. قَاخ and قَاخ = سَاخ.
תָּלַס, impf. יִתְּלֵי, *hang, suspend*. — Heb. תָּלַה, Syr. ܬܠܗ,
Sam. 𐤔𐤕𐤕.

תּוֹלַעַת, תּוֹלַעְתָּא, *a worm or caterpillar*; Syr. ܬܘܠܥܬܐ. Most
prob. from the rad. יָלַע *lick*, hence *lick up, consume*
(Ar. وَلَعَ *lap*); see however Gesenius' Thesaurus,
art יָלַע.

תָּלַח f., תָּלַח m., *three*. Ar. ثَلَاث, ثَلَاثَة; Aeth. 𐩈𐩣𐩪𐩥𐩰:
Heb. שָׁלוֹשׁ, שְׁלֹשָׁה; Phoen. *salus* (according to Augus-
tine), שלשת (inscr. Massil. l. 9, 11); Syr. ܬܠܬ, ܬܠܬ;
Sam. 𐤔𐤕𐤕, 𐤔𐤕𐤕𐤕.

תָּמָן *there*; Syr. ܬܡܢ, Sam. 𐤔ܡܢ, 𐤔ܡܢ. Another form
is תָּמָה, Ar. تَمَّ, تَمَّ, *there*, تَمَّ, تَمَّت, *then*;
Heb. שָׁם and שָׁמָּה.

תָּנַח, impf. יִתְּנִי, prop. *bend, fold*, hence *do again, repeat*.
— Ar. تَنَّى, Heb. שָׁנָה, Syr. ܬܢܐ, Sam. 𐤔ܢܐ.

תָּנִין, f. יָנָה, *second*. — Sam. 𐤔ܢܢ, Syr. ܬܢܐ
repeating, subst. *repetition*.

תְּנִינֹת, prop. *repetition*, as an adv. *a second time, again*.
— Syr. ܬܢܢܐ, Sam. 𐤔ܢܢܐ.

תָּקַף, תָּקִיף, impf. יִתְּקַף, *be strong, violent, severe*; impers.
לָהּ תָּקַף = הָרָה לוֹ, *he was angry*. — Ar. تَقَفَّ *find*,
seize, take possession of; تَقَفَّ *be active, sagacious*,
talented; Heb. תָּקַף *attack, oppress*; Syr. ܬܦܥ, Sam. 𐤔ܦܐ.
תָּקוּף, תּוֹקֵף, תּוֹקְפָא, *strength; vehemence, vio-*
lence, anger; a strong place, fortress; pl. תּוֹקְפִין,
תּוֹקְפִין. — Heb. תָּקַף, Syr. ܬܦܥ, Sam. 𐤔ܦܐ, 𐤔ܦܐ.

In chap. II. 7 it corresponds to the Heb. בָּרִיחִים *bolts* or *bars*.

תָּקִיף *strong, powerful, vehement, violent*. — Syr. ܬܩܝܦ, Sam. ܬܩܝܦ.

תָּרִין, f. תָּרִיף, *two*. — Ar. اِثْنَان, اِثْنَان and اِثْنَان; Heb. שְׁנַיִם, שְׁנַיִם; Phoen. constr. שְׁנַיִם (for שְׁנַיִם), inscr. Melit. I.; Syr. ܬܪܝܢ, ܬܪܝܢ; Sam. ܬܪܝܢ, ܬܪܝܢ. Hence תָּרִיף, f. תָּרִיף, *twelve*; see עָסַר.

תָּרִיף not used in I.—III. תָּרִיף *drive out, expel*. IV. תָּרִיף *be driven out, expelled*. — Ar. تَرَكَ *leave, abandon*.

SYRIAC VERSION.

❖ نصائح؛ تعليمات

مَقَامٌ ❖

- | | |
|---|---|
| 1 | וְהָיָה כִּי יִשְׁמַע ה' אֶת קוֹל הַבְּתוּלָה וְהָיָה |
| 2 | כִּי יִשְׁמַע ה' אֶת קוֹל הַבְּתוּלָה וְהָיָה כִּי יִשְׁמַע |
| 3 | ה' אֶת קוֹל הַבְּתוּלָה וְהָיָה כִּי יִשְׁמַע ה' אֶת |
| 4 | קוֹל הַבְּתוּלָה וְהָיָה כִּי יִשְׁמַע ה' אֶת קוֹל |
| 5 | הַבְּתוּלָה וְהָיָה כִּי יִשְׁמַע ה' אֶת קוֹל הַבְּתוּלָה |
| 6 | וְהָיָה כִּי יִשְׁמַע ה' אֶת קוֹל הַבְּתוּלָה וְהָיָה |
| 7 | כִּי יִשְׁמַע ה' אֶת קוֹל הַבְּתוּלָה וְהָיָה כִּי יִשְׁמַע |
| 8 | ה' אֶת קוֹל הַבְּתוּלָה וְהָיָה כִּי יִשְׁמַע ה' אֶת קוֹל |
| | הַבְּתוּלָה וְהָיָה כִּי יִשְׁמַע ה' אֶת קוֹל הַבְּתוּלָה |

a) On the marg. of one Ms. $\text{ف}^{\text{ف}}\text{د}^{\text{د}}$. b) Var. $\text{ف}^{\text{ف}}\text{د}^{\text{د}}$, $\text{ف}^{\text{ف}}\text{د}^{\text{د}}$, $\text{ف}^{\text{ف}}\text{د}^{\text{د}}$.

c) 0.224 m^3 .

d) Var. $\frac{\pi}{9}$.

e) A ms. adds صَلَّى .

f) 2 mss. ۝۞ۛۛ۝.

g) 2 mss. فعله.

- 9 أَنَا أَنَا كَعَا^{h)} * أَخْبَرَا^{a)} حَمَرَا مَدْرَا. كَعَمَارَا آتَا.
 10 كَعَمَارَا كَعَا * مَعَمَارَا * مَعَمَارَا. * كَعَمَارَا مَعَمَارَا * مَعَمَارَا
 11 كَعَمَارَا كَعَا * مَعَمَارَا * مَعَمَارَا. * كَعَمَارَا مَعَمَارَا * مَعَمَارَا
 12 كَعَمَارَا كَعَا * مَعَمَارَا * مَعَمَارَا. * كَعَمَارَا مَعَمَارَا * مَعَمَارَا
 13 كَعَمَارَا كَعَا * مَعَمَارَا * مَعَمَارَا. * كَعَمَارَا مَعَمَارَا * مَعَمَارَا
 14 كَعَمَارَا كَعَا * مَعَمَارَا * مَعَمَارَا. * كَعَمَارَا مَعَمَارَا * مَعَمَارَا
 15 كَعَمَارَا كَعَا * مَعَمَارَا * مَعَمَارَا. * كَعَمَارَا مَعَمَارَا * مَعَمَارَا
 16 كَعَمَارَا كَعَا * مَعَمَارَا * مَعَمَارَا. * كَعَمَارَا مَعَمَارَا * مَعَمَارَا

عَفَا

- 1 عَفَا عَفَا * عَفَا * عَفَا * عَفَا * عَفَا * عَفَا * عَفَا * عَفَا * عَفَا * عَفَا
 2 عَفَا عَفَا * عَفَا * عَفَا * عَفَا * عَفَا * عَفَا * عَفَا * عَفَا * عَفَا * عَفَا
 3 عَفَا عَفَا * عَفَا * عَفَا * عَفَا * عَفَا * عَفَا * عَفَا * عَفَا * عَفَا * عَفَا
 4 عَفَا عَفَا * عَفَا * عَفَا * عَفَا * عَفَا * عَفَا * عَفَا * عَفَا * عَفَا * عَفَا
 5 عَفَا عَفَا * عَفَا * عَفَا * عَفَا * عَفَا * عَفَا * عَفَا * عَفَا * عَفَا * عَفَا
 6 عَفَا عَفَا * عَفَا * عَفَا * عَفَا * عَفَا * عَفَا * عَفَا * عَفَا * عَفَا * عَفَا

^{h)} One ms. أَنَا أَنَا (sic) عَفَا * عَفَا * عَفَا * عَفَا * عَفَا * عَفَا * عَفَا * عَفَا * عَفَا * عَفَا

^{a)} One ms. أَخْبَرَا. ^{j)} One ms. حَمَرَا.

^{k)} Wanting in one ms. ^{l)} One ms. مَعَمَارَا.

^{m)} Lee عَفَا * عَفَا * عَفَا * عَفَا * عَفَا * عَفَا * عَفَا * عَفَا * عَفَا * عَفَا

- 7 ایستجف زبعم * ولایمستقر دہوتا نیستد. داتا ایستجف ہدوتہ
- 8 خاقہ حاکم. دایمہ بنت جب سطل فتما لکھ * فہی
- 9 ایستجف زبعم^۹ فتما ایستجف^{۱۰}۔ دجلیہ صرطنو رجبہ
- 9 حتمتکو برما * عا دلتیمہ فستدا ہستدا مہستدا
- 10 تمجیم۔ انا رے سطل دہوتہ ایستجف کو۔ ہستو دہوتہ ایستجف
- 11 ہدوتہ فتما * ہستو فتما حلتا دہوتہ حلتا ہستما

مق

- 1 ہوتا فتما فتما فتما خا ہتا دہوتہ ایستجف فتما
- 2 مہو ای حلتا مہمتا فتما۔ دایمہ حلتا فتما دایمہ
- 3 انا کو۔ ہست ہتا ای حلتا امیر مہمتا فتما۔ ہلتا
- 4 مہمتا فتما فتما لاکھا فتما^{۱۱} ہستہ۔ ہست ہتا
- 5 حلتا حلتا فتما فتما۔ دایمہ ایستجف۔ ہتا لاکھا ہستہ
- 5 ہتا مہمتا فتما۔ ہستہ الیمہ ہلتا فتما۔ ہستہ
- 6 دہوتہ فتما۔ مہ دہوتہ فتما فتما فتما فتما۔ ہستہ
- 7 مہمتا فتما ہتا۔ ہست مہ فتما فتما فتما^{۱۲}۔ ہتا
- 7 ہست فتما مہمتا فتما۔ دایمہ دایمہ^{۱۳}۔ ہتا
- 8 ہست فتما فتما فتما فتما۔ ہتا فتما فتما فتما۔ انا لاکھا
- 9 ہتا فتما فتما۔ ہتا فتما فتما فتما۔ ہتا فتما فتما
- 9 ایستجف فتما۔ ہتا فتما فتما فتما۔ ہتا فتما فتما
- 10 ہتا فتما فتما فتما فتما۔ ہتا فتما فتما فتما۔ ہتا فتما فتما

مق

- 1 ہوتا فتما فتما فتما فتما۔ دجلیہ فتما فتما۔ ہتا فتما
- 2 فتما دایمہ۔ انا فتما فتما فتما فتما۔ انا فتما

۹) One ms. فتما۔ ۱۰) ایستجف۔ ۱۱) فتما۔ ۱۲) فتما۔ ۱۳) فتما۔

۱) One ms. فتما۔ ۲) فتما۔ ۳) فتما۔ ۴) فتما۔ ۵) فتما۔ ۶) فتما۔ ۷) فتما۔ ۸) فتما۔ ۹) فتما۔ ۱۰) فتما۔ ۱۱) فتما۔ ۱۲) فتما۔ ۱۳) فتما۔

- عَنْهُ "أَنَا" (ب) فَعَلِمَ أَنَّهُ خَرَجَ لَمْ يَكُنْ فِيهِ. "و" أَنَّهُ
 يَمْزُجُ الْكَلَامَ أَنَّهُ خَرَجَ سَعْدًا. "وَلَمْ يَكُنْ فِيهِ" "وَلَمْ يَكُنْ فِيهِ"
 3 لَمْ يَكُنْ فِيهِ. "وَلَمْ يَكُنْ فِيهِ" "وَلَمْ يَكُنْ فِيهِ" "وَلَمْ يَكُنْ فِيهِ"
 4 عَنْهُ "وَلَمْ يَكُنْ فِيهِ" "وَلَمْ يَكُنْ فِيهِ" "وَلَمْ يَكُنْ فِيهِ"
 5 لَمْ يَكُنْ فِيهِ "وَلَمْ يَكُنْ فِيهِ" "وَلَمْ يَكُنْ فِيهِ" "وَلَمْ يَكُنْ فِيهِ"
 6 عَنْهُ "وَلَمْ يَكُنْ فِيهِ" "وَلَمْ يَكُنْ فِيهِ" "وَلَمْ يَكُنْ فِيهِ"
 7 لَمْ يَكُنْ فِيهِ "وَلَمْ يَكُنْ فِيهِ" "وَلَمْ يَكُنْ فِيهِ" "وَلَمْ يَكُنْ فِيهِ"
 8 عَنْهُ "وَلَمْ يَكُنْ فِيهِ" "وَلَمْ يَكُنْ فِيهِ" "وَلَمْ يَكُنْ فِيهِ"
 9 لَمْ يَكُنْ فِيهِ "وَلَمْ يَكُنْ فِيهِ" "وَلَمْ يَكُنْ فِيهِ" "وَلَمْ يَكُنْ فِيهِ"
 10 عَنْهُ "وَلَمْ يَكُنْ فِيهِ" "وَلَمْ يَكُنْ فِيهِ" "وَلَمْ يَكُنْ فِيهِ"
 11 لَمْ يَكُنْ فِيهِ "وَلَمْ يَكُنْ فِيهِ" "وَلَمْ يَكُنْ فِيهِ" "وَلَمْ يَكُنْ فِيهِ"

مَلِكُ الْمَدِينَةِ وَالْمَدِينَةِ

^{u)} One ms. "وَلَمْ يَكُنْ فِيهِ". ^{v)} One ms. "وَلَمْ يَكُنْ فِيهِ". ^{w)} One ms. "وَلَمْ يَكُنْ فِيهِ".

^{x)} "وَلَمْ يَكُنْ فِيهِ". ^{y)} One ms. "وَلَمْ يَكُنْ فِيهِ", another "وَلَمْ يَكُنْ فِيهِ".

^{z)} One ms. "وَلَمْ يَكُنْ فِيهِ". ^{a)} One ms. "وَلَمْ يَكُنْ فِيهِ".

GLOSSARY.

I

אָב, אָבִי, *a father*, pl. אָבִימֶנֶה, אָבִימֶנֶה; with suff. אָבִי, אָבִי, אָבִי, etc. — Ar. أَب, Aeth. አብ: with. suff. አቡ: Heb. אב, Chald. אב, אב, Sam. 𐤁𐤁.

אָבִי, impf. אָבִי, *perish*. V. אָבִי *destroy*. See Chald. gl. אב.

אָהִי interj. *O!*

אָהִי, impf. אָהִי, imper. אָהִי, *go*; אָהִי אָהִי = אָהִי *becoming more and more agitated*. See Chald. gl. אה.

אָהִי, impf. אָהִי, *take, seize, hold, possess, shut*. — Ar. أَخَذَ, Aeth. አጸዘ: Heb. אָהִי, Chald. אָהִי, Sam. 𐤁𐤁.

אָהִי, f. אָהִי, *other, another*; pl. m. אָהִי, f. אָהִי. See Chald. gl. אה.

אָהִי. See אָהִי.

אָהִי *as, according to, about* (in stating numbers). — Heb. אָהִי *how?* Chald. אָהִי, Sam. 𐤁𐤁. Comp. of אָהִי (see Chald. gl. אה) and אָהִי; and therefore prop., as in Heb. and Chald., an interrog.

אֵימָה *where? where.* — Heb. אֵימָה, Chald. אֵימָה. Comp. of אֵי and הֵ *here* (Heb. הֵ, Chald. הֵ).

אֵימָה *whence? whence.* Comp. of אֵי and הֵ *hence*.

אֵימָה, f. אֵימָה, *who, which, what?* pl. אֵימָה; *he who.* — Chald. אֵימָה, f. אֵימָה. Comp. of אֵי and הֵ, f. הֵ, *this*.

אֵימָה *there is, etc.; with suff.* אֵימָה, אֵימָה, אֵימָה, *I am, etc.* Comp. with הֵ, אֵימָה *there is not, etc.* — See Chald. gl. אֵימָה.

אֵימָה *if not, unless, except, but.* — Ar. أَلَّا, Aeth. አለ; Chald. אֵימָה, Sam. אֵימָה; Heb. אֵימָה. Comp. of אֵי and הֵ.

אֵימָה *a god, God;* pl. אֵימָה. — See Chald. gl. אֵימָה.

אֵימָה, f. אֵימָה, *a ship*, pl. אֵימָה. — See Chald. gl. אֵימָה.

אֵימָה. — V. אֵימָה *believe, believe in.* — See Chald. gl. אֵימָה.

אֵימָה, impf. אֵימָה, inf. אֵימָה, *say, order.* — See Chald. gl. אֵימָה.

אֵימָה *if.* — See Chald. gl. אֵימָה.

אֵימָה *I;* pl. אֵימָה, gen. אֵימָה, *we.* It often expresses the verb *be*, and is then written אֵימָה as אֵימָה *I am*, אֵימָה *I fear* (am fearing). — See Chald. gl. אֵימָה.

אֵימָה, אֵימָה. See אֵימָה.

אֵימָה, אֵימָה, *a man, person, individual;* pl. אֵימָה, אֵימָה. — See Chald. gl. אֵימָה.

אֵימָה, f. אֵימָה, *thou;* pl. אֵימָה, f. אֵימָה, *you.* It also expresses the verb *be*, as אֵימָה *thou doest* (art doing). — See Chald. gl. אֵימָה.

אֵימָה *also, likewise, moreover:* אֵימָה *neither, nor.* — Heb. Phoen. אֵימָה, Chald. אֵימָה and אֵימָה.

ⲁⲩⲉⲧⲁ, ⲁⲩⲉⲧⲁ, *the face; front, surface, external form or appearance*; for ⲁⲩⲉⲧⲁ, from an unused sing. ⲁⲩ; Ar. ⲁⲩⲉⲧ, Aeth. አገፋ: *the nose*, Heb. אף *the nose*, du. אֶפְסִים *the nostrils, face*; Chald. ⲁⲩⲉⲧⲁ, ⲁⲩⲉⲧⲁ, pl. ⲁⲩⲉⲧⲁ, ⲁⲩⲉⲧⲁ; Sam. ܐܦܫܝܢ. The Syriac Grammarians and Lexicographers wrongly derive ⲁⲩⲉⲧ from ⲁⲩⲉⲧ, ⲁⲩ, Heb. פֶּה, Chald. ⲁⲩⲉⲧⲁ, ⲁⲩⲉⲧⲁ, *the face*.

ⲁⲩⲉⲧⲁ, ⲁⲩⲉⲧⲁ, f. *a way, road, journey; custom, conduct*; pl. ⲁⲩⲉⲧⲁ. — See Chald. gl. ארה.

ⲁⲩⲉⲧⲁ, ⲁⲩⲉⲧⲁ, f. *the earth, ground, a country*; pl. ⲁⲩⲉⲧⲁ. — See Chald. gl. ארע.

ⲁⲩⲉⲧⲁ *the lowest part, bottom, base*; pl. ⲁⲩⲉⲧⲁ *nates*. It is prop. the stat. emph. of ⲁⲩ, which occurs, for example, in the compound ⲁⲩⲉⲧⲁⲩⲉⲧⲁ, pl. ⲁⲩⲉⲧⲁⲩⲉⲧⲁ, *the base or foundation* (of a wall); Ar. اِسْت and سَتَة *podex, nates*; Heb. שֵׁט, pl. שֵׁטוֹת; from a rad. שָׁטָה = שֵׁט place.

ⲁⲩⲉⲧⲁ, impf. ⲁⲩⲉⲧⲁ, imper. s. m. ⲁⲩ, f. ⲁⲩ, pl. m. ⲁⲩ and ⲁⲩⲉⲧⲁ, f. ⲁⲩⲉⲧⲁ and ⲁⲩⲉⲧⲁ, inf. ⲁⲩⲉⲧⲁ, *come*. — See Chald. gl. אהא.

ⲁ

ⲁ in, at or near, by, with, on account of, etc. — See Chald. gl. ⲁ.

ⲁⲩⲉⲧⲁ not used in I., *be bad*. V. ⲁⲩⲉⲧⲁ, ⲁⲩⲉⲧⲁ, *injure, hurt*. — See Chald. gl. באש.

ⲁⲩⲉⲧⲁ, ⲁⲩⲉⲧⲁ, f. ⲁⲩⲉⲧⲁ, ⲁⲩⲉⲧⲁ, *bad, wicked*; as a subst. *evil, wickedness, misery, calamity*.

ⲁⲩⲉⲧⲁ, ⲁⲩⲉⲧⲁ, ⲁⲩⲉⲧⲁ, *wickedness*. — Chald. ⲁⲩⲉⲧⲁ.

חַמְדָּה and חֲמִידָה, contr. חֲמַד, *between, among*. — Chald.

חֲמִידָה, חֲמִידָה; see Aeth. gl. **ጠጥ፡፡**

חָלַע, impf. חֹלֵעַ, *swallow, devour*. — See Chald. gl. חֲלַע.

חֲבִילָה, חֲבִילָה, *a beast of burden, coll. cattle*; pl. חֲבִילִים. —

See Chald. gl. בעיר.

חָוָה, חָוָה, *a son*; pl. חֲוִיתָה. — See Chald. gl. בר.

Hence

חֲוִיתָה; חֲוִיתָה, *a human being, person, individual*;

pl. חֲוִיתָה. — Chald. בר נֶשׁ, בר אֲנִישׁ.

(Dan. VII. 13. וַיֵּרֶוּ עִם-בְּעֻנֵי שָׁמַיָא דְּבַר אֲנִישׁ אֲתָה הוּא *and see! with the clouds of heaven there was coming as it were a man, the figure of a man — not „one like the Son of man“*); Ar. بَرْنَسَاء, بَرْنَسَاء, *a word borrowed from the Nabathaeans*; Heb. בֶּן-אָדָם.

חָוָה, חָוָה, *uncultivated ground, a field, plain, desert*. Hence

with prep. חָוָה out, outside, חָוָה outside, besides,

except, חָוָה חָוָה from without (comp. חוץ). — Ar.

חָוָה, חָוָה, חָוָה; Chald. חָוָה, חָוָה; adv. חָוָה, חָוָה.

חָוָה; Sam. חָוָה, חָוָה, etc. Opp. to חָוָה, the

centre, interior, חָוָה within, חָוָה.

(Ar. حَوْ, adv. حَوْ; Chald. חָוָה, חָוָה, constr. חָוָה, חָוָה,

etc.; Sam. חָוָה, חָוָה, etc.).

ח

חָוָה, חָוָה, *a man*; pl. חָוָה. — See Chald. gl. גבר.

חָוָה happen, befall.

חָוָה, חָוָה, *for*. Like the Gr. word, it never commences a phrase.

ܠܝܠܝܬܝܢ, ܠܝܠܝܬܝܢ, *waves*. — See Chald. gl. ܠܝܠܝܬܝܢ.

ܠܝܠܝܬܝܢ, impf. ܠܝܠܝܬܝܢ, *cry out, call on; of animals low, bellow*.

— Heb. ܠܝܠܝܬܝܢ, Chald. ܠܝܠܝܬܝܢ. Cognate form ܠܝܠܝܬܝܢ.

?

, *who, which, that*; mark of the genit., as ܠܝܠܝܬܝܢ ܠܝܠܝܬܝܢ *the hold of the ship*; conj. *that, in order that*. — See Chald. gl. ܠܝܠܝܬܝܢ.

ܠܝܠܝܬܝܢ, ܠܝܠܝܬܝܢ, *sacrifice*. III. ܠܝܠܝܬܝܢ *sacrifice* often or in great quantity. — See Chald. gl. ܠܝܠܝܬܝܢ.

ܠܝܠܝܬܝܢ *a victim, sacrifice*; pl. ܠܝܠܝܬܝܢ.

ܠܝܠܝܬܝܢ, impf. ܠܝܠܝܬܝܢ, *judge*. — See Chald. gl. ܠܝܠܝܬܝܢ.

ܠܝܠܝܬܝܢ, ܠܝܠܝܬܝܢ, *a city*; pl. ܠܝܠܝܬܝܢ.

ܠܝܠܝܬܝܢ, ܠܝܠܝܬܝܢ, *fear*. — See Chald. gl. ܠܝܠܝܬܝܢ.

ܠܝܠܝܬܝܢ, ܠܝܠܝܬܝܢ, *fear, dread, reverence, an object of fear or reverence, deity*; pl. ܠܝܠܝܬܝܢ.

ܠܝܠܝܬܝܢ, δε, *but, yet*. Like δε it never holds the first place in a phrase, gen. the second.

ܠܝܠܝܬܝܢ, impf. ܠܝܠܝܬܝܢ, *remember*. II. ܠܝܠܝܬܝܢ *be remembered; call to mind, remember*. — See Chald. gl. ܠܝܠܝܬܝܢ.

ܠܝܠܝܬܝܢ, *make turbid, disturb, agitate*. III. ܠܝܠܝܬܝܢ *id.* IV. ܠܝܠܝܬܝܢ *pass*. — Heb. ܠܝܠܝܬܝܢ, Sam. ܠܝܠܝܬܝܢ.

ܠܝܠܝܬܝܢ, ܠܝܠܝܬܝܢ, *blood*. — See Chald. gl. ܠܝܠܝܬܝܢ.

ܠܝܠܝܬܝܢ, impf. ܠܝܠܝܬܝܢ, *sleep*; part. ܠܝܠܝܬܝܢ *sleeping*. — See Chald. gl. ܠܝܠܝܬܝܢ.

ܠܝܠܝܬܝܢ, particip. adj. *sleeping*.

ܠܝܠܝܬܝܢ, impf. ܠܝܠܝܬܝܢ, *rise (the sun)*. — See Chald. gl. ܠܝܠܝܬܝܢ.

ܠܝܠܝܬܝܢ, ܠܝܠܝܬܝܢ, *the east*.

ܠܝܠܝܬܝܢ, f. ܠܝܠܝܬܝܢ, *eastern; as a subst. the east*.

ܐܝܬܐ *he, she, it* (Chald. ܐܝܬܐ; Phoen. ܐܝܬܐ, inscr. Sidon.): adv.

here, there (comp. ܐܝܬܐ); interj. *lo, see* (Ar. هَا, Chald. ܐܝܬܐ, ܐܝܬܐ, Sam. ܐܝܬܐ).

ܐܝܬܐ m., ܐܝܬܐ f., *he, she, it*; pl. ܐܝܬܐ m., ܐܝܬܐ f., and as accus. after a verb ܐܝܬܐ, ܐܝܬܐ. Often used to express the verb *be*, in which case it is gen. written ܐܝܬܐ, ܐܝܬܐ (as ܐܝܬܐ ܐܝܬܐ *thou art*, ܐܝܬܐ ܐܝܬܐ *she is*); sometimes, however, ܐ is suppressed (as ܐܝܬܐ *who is?*), or changed into ܐ (as ܐܝܬܐ *he is*). With words ending in ܐ and ܐ, ܐܝܬܐ and ܐܝܬܐ form the diphthongs *au, oi, eu, ei*, as ܐܝܬܐ ܐܝܬܐ, ܐܝܬܐ ܐܝܬܐ, *I am*, ܐܝܬܐ ܐܝܬܐ *where is he?* ܐܝܬܐ ܐܝܬܐ *he is pure*: except ܐܝܬܐ, which makes ܐܝܬܐ *this is*. — See Chald. gl. ܐܝܬܐ.

ܐܝܬܐ m., ܐܝܬܐ f., *he, she, it, this, that*; pl. m. ܐܝܬܐ, f. ܐܝܬܐ. Contr. for ܐܝܬܐ ܐܝܬܐ, ܐܝܬܐ ܐܝܬܐ (Heb. ܐܝܬܐ, ܐܝܬܐ).

ܐܝܬܐ. impf. ܐܝܬܐ, ܐܝܬܐ. *be, happen*. When a mere auxil., ܐ is suppressed, as ܐܝܬܐ ܐܝܬܐ *he was killing*, ܐܝܬܐ ܐܝܬܐ *he had killed*, ܐܝܬܐ ܐܝܬܐ *he was*, ܐܝܬܐ ܐܝܬܐ *he had been*. — See Chald. gl. ܐܝܬܐ.

ܐܝܬܐ, ܐܝܬܐ. *a large building, temple, church, palace*; pl. ܐܝܬܐ. — See Chald. gl. ܐܝܬܐ.

ܐܝܬܐ, ܐܝܬܐ m., ܐܝܬܐ f., *this*; pl. ܐܝܬܐ.

ܐܝܬܐ. impf. ܐܝܬܐ, ܐܝܬܐ. *turn, return; change; overturn, destroy*.

II. ܐܝܬܐ *be turned, changed, destroyed*. IV. ܐܝܬܐ

(versatus est) *stay, remain, be on the point of*. V.

ܐܝܬܐ *turn away, avert*. — See Chald. gl. ܐܝܬܐ.

o

o *and, but.* — See Chald. gl. 1.

1

ⲁⲥⲉ, ⲁⲥⲓ, *time*; pl. ⲁⲥⲓⲉ *times* (vices), in which sense it is fem., as ⲁⲥⲓⲉ ⲁⲥⲓⲉ *thrice*, ⲁⲥⲓⲉ ⲁⲥⲓⲉ, *a second time, again.* — Ar. زَمَنْ and زَمَان, Aeth. Ḥṣṣ: Heb. זמן, pl. זְמַנִּים; Chald. זמן, זְמַנָּא, pl. זְמַנִּין; Sam. 𐤌𐤓𐤌; it has also passed into Pers. as زَمَان and زَمَانَه. Another form is ⲁⲥⲓ, ⲁⲥⲓⲉ, pl. ⲁⲥⲓⲉ.

ⲁⲥⲓ, impf. ⲁⲥⲓ, *be pure* in a moral sense, *chaste, innocent, just; conquer.* — See Chald. gl. 𐤀𐤌𐤔.

ⲁⲥⲓ, ⲁⲥⲓ, *pure, innocent, just; victorious.*

ⲁⲥⲓ, impf. ⲁⲥⲓ, *be small; be depressed, despond.* — See Chald. gl. 𐤀𐤌𐤔.

ⲁⲥⲓ, f. ⲁⲥⲓ, *small, little, young*; pl. m. ⲁⲥⲓⲉ f. ⲁⲥⲓⲉ.

ⲁ

ⲁ not used in I., *be corrupted, vitiated.* II. ⲁ corrupt, *destroy.* — See Chald. gl. 𐤀𐤌𐤔.

ⲁ corruption, *destruction.*

ⲁ, ⲁ, *a companion or associate*; pl. ⲁⲥⲓⲉ. — See Chald. gl. 𐤀𐤌𐤔.

ⲁ, impf. ⲁⲥⲓ, *shut up, confine, imprison.* II. ⲁ pass. — Ar. حَبَسَ; Heb. 𐤇𐤁𐤔 *bind, imprison.*

ܐܝܢ, f. ܐܝܢܐ, *one*. — See Chald. gl. ܐܝܢ.

ܐܝܢܐ, impf. ܐܝܢܐ, *be glad, rejoice*. — See Chald. gl. ܐܝܢܐ.
ܐܝܢܐ, ܐܝܢܐ, *joy*.

ܐܝܢܐ not used in I. — III. ܐܝܢܐ *show, announce, tell*. — See Chald. gl. ܐܝܢܐ.

ܐܝܢܐ, impf. ܐܝܢܐ, *have compassion on, pity, spare*. — See Chald. gl. ܐܝܢܐ.

ܐܝܢܐ, impf. ܐܝܢܐ, *see, observe*. — See Chald. gl. ܐܝܢܐ.

ܐܝܢܐ, impf. ܐܝܢܐ, *snatch, carry off, plunder*. — See Chald. gl. ܐܝܢܐ.

ܐܝܢܐ, impf. ܐܝܢܐ, inf. ܐܝܢܐ, *live*. — See Chald. gl. ܐܝܢܐ.

ܐܝܢܐ, ܐܝܢܐ, *life*.

ܐܝܢܐ, impf. ܐܝܢܐ, *be hot, warm*. — Ar. ܐܝܢܐ *warm, be warm*, Heb. Chald. ܐܝܢܐ. See Aeth. gl. ܐܝܢܐ::

ܐܝܢܐ *heat, passion, anger*. — Chald. ܐܝܢܐ *heat*, Heb. ܐܝܢܐ.

ܐܝܢܐ *sigh, groan*.

ܐܝܢܐ *a sigh, groan*.

ܐܝܢܐ. See ܐܝܢܐ.

ܐ

ܐܝܢܐ, impf. ܐܝܢܐ, *be well, happy, joyful*; often impers. — III. ܐܝܢܐ *prepare, make ready*. — See Chald. gl. ܐܝܢܐ.

ܐܝܢܐ, f. ܐܝܢܐ, ܐܝܢܐ, *good*; followed by ܐܝܢܐ, *better than*; as an adv. *well, very, excessively*.

ܐܝܢܐ, ܐܝܢܐ, ܐܝܢܐ, *goodness, bounty*; pl. ܐܝܢܐ.

ܐܝܢܐ, ܐܝܢܐ, *a mountain*; ܐܝܢܐ. — See Chald. gl. ܐܝܢܐ.

ܡܝܐ the sea; pl. ܡܝܬܐ. — See Chald. gl. ܝܡ.

ܝܡܝܢ, ܝܡܝܢܐ, f. the right hand. — See Chald. gl. ܝܡܝܢ.

ܡܝܬܐ not used except in V. ܡܝܬܐ add, increase, do again. —

See Chald. gl. ܝܡܐ.

ܡܝܬܐ, impf. ܡܝܬܐ, imper. ܡܝܬܐ, shoot up, grow. — Chald. ܡܝܬܐ; identical with Aeth. 𐩇𐩣𐩀: Heb. ܡܝܬܐ go out (comp. in partic. ܡܝܬܐ shoots, and ܡܝܬܐ: an embryo or foetus).

ܡܝܬܐ, impf. ܡܝܬܐ, imper. ܡܝܬܐ, sit. — See Chald. gl. ܡܝܬܐ.

ܡܝܬܐ, impf. ܡܝܬܐ, remain over and above, be abundant, abound, make gain or profit. — Heb. ܡܝܬܐ, Chald. ܡܝܬܐ, Sam. ܡܝܬܐ.

ܡܝܬܐ, ܡܝܬܐ, f. ܡܝܬܐ, ܡܝܬܐ abundant, excellent; with ܡܝܬܐ, more than; as an adv. very, much, more, besides (Heb. ܡܝܬܐ). — Chald. ܡܝܬܐ, Sam. ܡܝܬܐ.

ܡ

ܡܝܬܐ perhaps. — Heb. Chald. ܡܝܬܐ long ago, already, perhaps (comp. ܡܝܬܐ already, perhaps).

ܡܝܬܐ when, after; whilst; although. Comp. of ܡܝܬܐ, ܡܝܬܐ and the relat. ܡܝܬܐ (corresp. to Heb. ܡܝܬܐ, ܡܝܬܐ), and hence its frequent use with participles and adj., e. g. ܡܝܬܐ saying (lit. as one who says). — Chald. ܡܝܬܐ, ܡܝܬܐ, Sam. ܡܝܬܐ.

ܡܝܬܐ, ܡܝܬܐ, ܡܝܬܐ, the totality, the whole; all, whole. — See Chald. gl. ܡܝܬܐ.

ܡܝܬܐ cover, clothe, conceal. III. ܡܝܬܐ id. IV. ܡܝܬܐ be covered, concealed, put on clothes. — See Chald. gl. ܡܝܬܐ.

חַיַּי, impf. חָיָה, *be painful, disagreeable, grieve*; only used impers. חָיָה חַיָּה, etc. (comp. חָיָה חַיָּה). — Chald. כְּרָא, Ar. كَرِهَ *be unpleasant, be averse to, dislike*.
חַיַּיַּי *pain, grief*.

חַיַּי not used in I.—V. חָיָה *proclaim, preach, declare*. — See Chald. gl. כְּרָא.

חָיָה חָיָה *a proclamation or announcement, preaching, the gospel*.

חַיַּי, impf. חָיָה, *go round, surround; wrap up, protect*. Chald. כְּרָא. Like other radicals of a similar form (חָיָה *provoke*, חָיָה *disturb*, שָׁבַשׁ, שָׁמַשׁ, שָׁרַשׁ), חַיַּי is a later formation from חָיָה, from the rad. כָּרַר.

חַיַּי, f. חָיָה, *the belly, the inmost or deepest part*; pl. חָיָה. — Ar. كَرَشَ, كَرَشَ *the stomach* of ruminant animals, Aeth. ክርሻ: Heb. כְּרֶשׁ, Chald. כְּרֶשׁ, Sam. כְּרֶשׁ.

חַיַּי, חָיָה, *a throne*; pl. חָיָה. — See Chald. gl. כְּרֶשׁ.

חַיַּי *strike, strive or contend*, IV. חָיָה *strive with one another, fight, strive or exert one's self, endeavour*. — Ar. كَدَشَ, Heb. כְּדַשׁ, Chald. כְּדַשׁ, Sam. כְּדַשׁ.



∞ *to, for, according to*, etc. Sign. of the accus. and of the dat. — See Chald. gl. לָ.

∞ *no, not*. — See Chald. gl. לֹא.

אָ labour, be fatigued, exhausted; perf. 3 s. f. אָפָּ, 2 m.

אָפָּ, f. אָפָּת. etc.; impf. אָפֵּן, imper. אָפֵּ, inf. אָפֵּן, part.

אָפֵּ, אָפֵּ. — See Chald. gl. להי.

אָ the heart, the innermost part or midst; pl. אָפָּ. —

See Chald. gl. לב.

אָ, impf. אָפֵּ, put on clothes. — See Chald. gl. לבש.

אָ at, near, to or towards. — See Chald. gl. לות.

אָ, אָ, night; pl. אָפָּ. — See Chald. gl. ליל.

∞

אָ, אָ, any article of furniture, pot or vessel, implement, dress; pl. אָפָּ. — See Chald. gl. מאן.

אָ something. — See Chald. gl. מרעם.

אָ, impf. אָפֵּ, imper. אָפֵּ, die. — See Chald. gl. מות.
אָ death.

אָ, impf. אָפֵּ, strike, bite or sting (an insect). See Ch. gl. מרע.

אָ, אָ, a storm; pl. אָפָּ waves. — See
Chald. gl. נהשול.

אָ, impf. אָפֵּ, come to, happen; part. אָפֵּ he
was able, had power. — See Chald. gl. ממה.

אָ on account of, for; אָ because, since. — Chald.
אָ, אָ, Prob. comp. of אָ, אָ, the pertaining
to (אָ in relation to, in consideration of,
because of; Chald. אָ) and ∞.

אָ, אָ, water. — See Chald. gl. מין.

אָ hence; ∞ אָ hence to i. e. within, in. — Chald. אָ;
comp. of אָ and אָ here, Heb. כָּה, Chald. אָ.

אָ from this time forward, any longer: now, therefore.

Comp. of 𐤒 and 𐤕 = Chald. 𐤒 here, whence 𐤒𐤕 hence; comp. 𐤒𐤕 then, therefore, 𐤒𐤕 hitherto. 𐤕 not used in I.—III. 𐤕 speak. — See Chald. gl. 𐤕. 𐤕, 𐤕, a word, saying; thing, matter (comp. 𐤕). pl. 𐤕, 𐤕. — Heb. Chald. 𐤕, pl. 𐤕, 𐤕; Sam. 𐤕, pl. 𐤕.

𐤕 f. salt. — Ar. 𐤕, Heb. 𐤕, Chald. 𐤕, 𐤕, Sam. 𐤕; in Aeth. there occurs the denom. verb 𐤕: salt. From this word in the sense of *the sea*, is derived

𐤕, 𐤕, a sailor; pl. 𐤕. — Ar. 𐤕, Heb. Chald. 𐤕.

𐤕, impf. 𐤕, counsel, advise; be king, reign. — See Chald. gl. 𐤕.

𐤕, 𐤕 a king; pl. 𐤕.

𐤕 who? who; also a particle = Gr. *μεν*. — See Ch. gl. 𐤕. 𐤕 (for 𐤕) who is? also used for 𐤕 what is? Chap. I. 8.

𐤕 from, of, out of, etc. — See Chald. gl. 𐤕.

𐤕, 𐤕, what? what; adv. why? (𐤕) From 𐤕, 𐤕, 𐤕, what? and 𐤕.

𐤕 (for 𐤕) what is?

𐤕, 𐤕, the intestines, the belly. — See Chald. gl. 𐤕.

𐤕, 𐤕, a possessor, owner, master; pl. 𐤕. As a title of respect, 𐤕 = 𐤕, *my lord, sir, Lord!* 𐤕 our Lord (Christ), 𐤕 𐤕 Mar Ephraem, 𐤕 𐤕 Mar Jacob, etc. A cognate form is

𐤕, 𐤕; pl. 𐤕, 𐤕. Def. 𐤕, *ὁ κυριος*,

the Lord. — Ar. ^{مَرء}, ^{مَرء}, ^{اِمْرء}, *a man*; Chald. ^{ܡܪ},
^{ܡܪܝ}, ^{ܡܪܐ}; Sam. ^{ܡܪܝ}, ^{ܡܪܐ}.
^{ܡܬܬܐܝܘܨ} *Matthaios, Matthew.*

ل

^{ܢܒܐ} *a prophet.* — See Chald. gl. ^{ܢܒܐ}.

^{ܢܒܝܐ} *prophecy, a prophecy.*

^{ܢܕܪ} *be extended, long.* — See Chald. gl. ^{ܢܕܪ}.

^{ܢܕܪܐ} *long, protracted, slow, gentle*; ^{ܢܕܪܐ ܕܢܕܪܐ} = ^{ܢܕܪܐ}
^{ܢܕܪܐ} *slow to anger.*

^{ܢܕܪܐ}, impf. ^{ܢܕܪܐ}, ^{ܢܕܪܐ}, *vow.* — See Chald. gl. ^{ܢܕܪܐ}.

^{ܢܕܪܐ} *a vow*; pl. ^{ܢܕܪܐ}.

^{ܢܕܪܐ} *a river*; pl. ^{ܢܕܪܐ} — See Chald. gl. ^{ܢܕܪܐ}.

^{ܢܕܪܐ} *be quiet, tranquil.* II. ^{ܢܕܪܐ} *rest, repose, cease or*
desist. — See Chald. gl. ^{ܢܕܪܐ}.

^{ܢܕܪܐ} *a fish*; pl. ^{ܢܕܪܐ}. — See Chald. gl. ^{ܢܕܪܐ}.

^{ܢܕܪܐ}, impf. ^{ܢܕܪܐ}, *descend.* — See Chald. gl. ^{ܢܕܪܐ}.

^{ܢܕܪܐ}, impf. ^{ܢܕܪܐ}, ^{ܢܕܪܐ}, *watch, protect, preserve, worship*

(comp. ^{ܢܕܪܐ}). — Ar. ^{نَظَرَ} *see, observe, inspect*, ^{نَظَرَ}
watch, ^{نَصَرَ} *help, defend*; Aeth. 484: *see, observe*;

Heb. ^{נָצַר}, ^{נָצַר}, Chald. ^{ܢܕܪܐ}, Sam. ^{ܢܕܪܐ}.

^{ܢܕܪܐ}, impf. ^{ܢܕܪܐ}, imper. ^{ܢܕܪܐ}, *take.* — See Chald. gl. ^{ܢܕܪܐ}.

^{ܢܕܪܐ}, impf. ^{ܢܕܪܐ}, imper. ^{ܢܕܪܐ}, *go out.* — See Chald.
gl. ^{ܢܕܪܐ}.

^{ܢܕܪܐ}, f. ^{ܢܕܪܐ}, *the breath, soul or spirit, life*; pl. ^{ܢܕܪܐ}. —

See Chald. gl. ^{ܢܕܪܐ}.

ש

שָׁגַל, impf. יִשְׁגַּל, *grow, increase, be great or numerous.* —

See Chald. gl. סגא.

שָׁגַל, f. שְׁגִילָה, much, numerous, great: pl. שְׁגִילִים, f. שְׁגִילָה.

שָׁגַל, constr. שְׁגִילָה, a great quantity, abundance; with suff. שְׁגִילָה, שְׁגִילָה, etc. — Chald. סוגא, סוגא, סוגא; Sam. סוגא, סוגא; also אגאגאגא a myriad.

שָׁגַל, impf. יִשְׁגַּל, close, shut. — Ar. سَكَّر dam a stream, Heb. סָכַר in Nif'al, Chald. סָכַר. Cognate rad. שָׁגַל, סָכַר; Aeth. ሰገረ: catch in a net or snare.

שָׁגַל a bolt or bar; pl. שְׁגִילִים. — Chald. סוגא.

שָׁגַל, impf. יִשְׁגַּל, imper. שָׁגַל, inf. מִשְׁגַּל, go up, ascend. V. שָׁגַל make ascend, bring out. — See Chald. gl. סלק. מִשְׁגַּל, (Castell. מִשְׁגַּל) time of ascending, rising; pl. מִשְׁגַּלִּים.

שָׁמַל f. the left hand. — See Chald. gl. סמאל.

שָׁמַל coarse cloth, sackcloth: pl. שְׁמָלִים. — See Chald. gl. סק.

שָׁמַל not used in I.—III. שָׁמַל empty, render vain and useless. — Chald. סָרַק.

שָׁמַל, f. שְׁמָלָה, empty, vain, useless: pl. מ. שְׁמָלִים, f. שְׁמָלָה. — Chald. סָרַק.

ע

עָשָׂה, impf. יַעֲשֶׂה, do, make. — See Chald. gl. עבר.

עָשָׂה, work, deed or act, business. — Heb. עָשָׂה, עָשָׂה.

חָצַב, impf. *חָצַב*, *pass by or over*. — See Chald. gl. *עבר*.

Hebrew. עִבְרָאִי : אֱלֹהֵי, אֱלֹהֵי, חֶסֶד

𐎧𐎠𐎫 as far as, until. Comp. of 𐎧𐎠, 𐎧𐎠, as far as, till,
and 𐎧𐎠, 𐎧𐎠.

𐤁𐤀 be narrow, in grief or distress. — See Chald. gl. 𐤁𐤀.
𐤁𐤀𐤁𐤀, 𐤁𐤀𐤁𐤀, 𐤁𐤀𐤁𐤀, distress, anguish.

عَيْنٌ, f. *the eye, a fountain*; pl. عَيْنَانِ eyes, عَيْنَانِ fountains. — Ar. عَيْنٌ, Aeth. ሀይ: Heb. עַן, Chald. עֵינָא, Sam. ܐܝܢܐ.

"ج", impf. "يَجْزِي", inf. "يَجْزِي", part. "جَازٍ", f. "جَازِيَّة", *go in, enter*.
 — See Chald. gl. עלל.

See Chald. gl. *by*.

“𐎧 prop. a subst. signif. *the upper part*: hence as an adv.
 “𐎧𐎫 *upwards*, 𐎧𐎫𐎧 *above*.

חַמְּ, חַמְּ, any long indef. period of time, eternity, the universe or world. — See Chald. gl. עֶלְם.

ܕܡܝܬ with, along with. — See Chald. gl. ܕܡܝܬ.

ܐܡܝܢ, ܐܡܝܢ, *a people or nation, people, a multitude*; ܐܡܝܢܐ, ܐܡܝܢܐ. — See Chald. gl. ܐܡܝܢ.

𐤁𐤏𐤍 *a depth, abyss*; pl. 𐤁𐤏𐤍. — See Chald. gl. *pro*.

𐎠 or 𐎡 f. *sheep, goats*. — See Chald. gl. 187.

𐎠 f., 𐎡 m., *ten*. Hence 𐎠𐎡 m., 𐎠𐎡𐎠 f., *twelve*
(see 𐎠𐎡). — See Chald. gl. עשר.

عَرَق, impf. تَعْرِقُ, *flee*. — See Chald. gl. عَرَق.

פ

פָּלַט *throw up, vomit*; Chald. פִּלַּט. A more usual signif. of this verb is *escape*, in which sense it occurs in the other dialects; Ar. تَفَلَّتَ, أَفَلَّتَ, Heb. פָּלַט, Sam. פִּלַּט. פָּלַט, impf. תַּפְלֵט, *turn, return*. II. פָּלַט id. — Heb. פָּנָה, Chald. פָּנָה, פָּנִי, Sam. פָּנָה.

פָּסַק, impf. תַּפְסֵק, *cut, decree or appoint*. — Ar. فَسَقَ of fruit that *split* their outer covering when ripe, e. g. the date; Chald. פָּסַק, Sam. פָּסַק.

פָּצַק, a part or portion, a lot; pl. פָּצָק. — Ar. فَصَّ a piece, Chald. פָּצַק, פָּצָק. Another form is פָּצָק, pl. פָּצָק, Chald. פָּצָק; Aeth. ተፈረደ: *cast lots*.

פָּצַח not used in I., *separate, open*; Ar. فَصَحَى, Heb. פָּצַח, Chald. פָּצַח. III. פָּצַח *deliver, save*; Ar. فَصَحَى, Heb. פָּצַח, Chald. פָּצַח, פָּצִי, פָּצִי, Sam. פָּצַח.

פָּקַד, impf. תַּפְקֵד, *order, command, decree*. — Heb. פָּקַד, Chald. פָּקַד, Sam. פָּקַד.

פָּקַדְתִּי, פָּקַדְתִּי, *an order, command, decree*. — Chald. פָּקַדְתִּי, Sam. פָּקַדְתִּי = Syr. פָּקַדְתִּי.

פָּקַד *suitable, fitting, useful*; gen. used in the sense of *it is good, fitting*.

פָּקַד, impf. תַּפְקֵד, *compensate or make up for, pay a debt, fulfil a vow, requite*. — Chald. פָּקַד.

פָּקַדְתִּי, פָּקַדְתִּי, *fulfilment of a vow, retribution, requital, revenge*. — Chald. פָּקַדְתִּי an avenger, Sam. פָּקַדְתִּי, *revenge*.

פָּקַדְתִּי, פָּקַדְתִּי, *a word, message, decree; matter, thing*; pl. פָּקַדְתִּי. — See Chald. gl. פָּקַדְתִּי.

כָּא, impf. תִּשָּׂא, *wish, desire*. — Ar. صَبَا impf. يَصْبُو *love*;
Chald. צָבִי, צָבִי, Sam. 𐤆𐤇𐤍.

כָּז, impf. לִצֹּם, *fast*. — See Chald. gl. צום.
לִצֹּם a fast.

כָּח, *be bright, shine, be hot*. — Ar. ضَحَّ the sun, sun-
shine, ضَخَّضَ, وَضَحَ, *be clear, evident*; Heb. נָצַח *be*
white, נָצַח *clear, bright, warm*: Chald. ܢܥܥܥܐ *polish*. —
See Aeth. gl. ፱፻፲፭::

כָּט, impf. תִּקַּח, *bend*. III. קָבַח pray. — See Chald. gl. ܩܒܠܐ.
ܩܒܠܐ a prayer; pl. ܩܒܠܐ.

כָּפַח impf. תִּפְּחֶנּוּ, *be before, precede, anticipate or be be-*
forehand with, in old Engl. *prevent*. III. קָפַח make
precede, do beforehand, anticipate. כָּפַח אֵלֶיךָ, מֵיָמֵי
since ye are aware beforehand, אָמַר לִי אֶחָד מֵאֲשֶׁר
my brother told me beforehand; שָׁמַע מִפְּנֵי שָׁמַע
all the astronomers foretold; וְשָׁמַע מִפְּנֵי
he outran Simeon. — Ar. قَدَّمَ precede, قَدَّمَ
approach, arrive, قَدَّمَ *be ancient*; Aeth. ፱፻፲፭: Heb.
קָדַם, Chald. ܩܕܡ, Sam. 𐤒𐤓𐤕.

כָּפַח, מִפְּנֵי the front: as an adv. *before, in presence*
of. — See Chald. gl. ܩܕܡ.

כָּפַח, f. מִפְּנֵי, *first*. — Chald. ܩܕܡܐ, Sam.
𐤒𐤓𐤕, Aeth. ፱፻፲፭::

ܡܦܝܢ not used in I., *be clean or pure, holy*. III. ܡܦܝܢ *purify, consecrate*. — See Chald. gl. ܩܪܫ.

ܡܦܝܢ, ܡܦܝܢ, f. ܡܦܝܢ, ܡܦܝܢ, *holy, sacred*. — Ar. ܩܪܫ or ܩܪܫ *God*; Aeth. ܩܪܫ: Chald. ܩܪܫ, Sam. ܩܪܫ; Heb. Phoen. ܩܪܫ (inser. Sidon.).

ܡܠܐ, ܡܠܐ, *the voice, sound*; pl. ܡܠܐ. — Ar. ܡܠܐ, ܡܠܐ, *a word, saying*; Aeth. ܡܠܐ: Heb. Phoen. ܡܠܐ (inser. Melit. I), Chald. ܡܠܐ, Sam. ܡܠܐ, ܡܠܐ.

ܡܪܝܫ, impf. ܡܪܝܫ, imper. ܡܪܝܫ, *rise, stand*. — See Chald. gl. ܩܝܡ.

ܡܪܝܫ impf. ܡܪܝܫ, ܡܪܝܫ, *cut, break*. — Ar. ܡܪܝܫ *cut, bite*, Chald. ܡܪܝܫ. ܡܪܝܫ, ܡܪܝܫ, *ashes*. — See Chald. gl. ܩܝܡ.

ܡܪܝܫ *be light, swift, small*. V. ܡܪܝܫ *lighten*. — See Chald. gl. ܩܠܐ.

ܡܪܝܫ i. e. ܡܪܝܫ, ܡܪܝܫ, *a chapter or section*; pl. ܡܪܝܫ.

ܡܪܝܫ, impf. ܡܪܝܫ, ܡܪܝܫ, *call, cry, proclaim, call on, invoke; name, read*. — Ar. ܡܪܝܫ, Heb. ܡܪܝܫ, Chald. ܡܪܝܫ, Sam. ܡܪܝܫ.

ܡܪܝܫ *a gourd*. — Ar. ܡܪܝܫ, ܡܪܝܫ, Chald. ܡܪܝܫ, ܡܪܝܫ.

ܡܪܝܫ, impf. ܡܪܝܫ, ܡܪܝܫ, *be near, approach*. — See Chald. gl. ܩܪܒ.

;

ܡܪܝܫ not used in I., *be large, great, numerous*. — See Chald. gl. ܩܪܒ.

ܡܪܝܫ, ܡܪܝܫ, f. ܡܪܝܫ, ܡܪܝܫ, *large, great, numerous*: as a subst. *the headman, chief, magistrate, etc.*

ܡܪܝܫ not used in the sing.; pl. ܡܪܝܫ *chief men, nobles*, ܡܪܝܫ, ܡܪܝܫ, *ten thousand, a myriad*; pl. ܡܪܝܫ.

ܡܪܝܫ, impf. ܡܪܝܫ, ܡܪܝܫ, *increase, grow*. III. ܡܪܝܫ *make grow, rear, educate*. — See Chald. gl. ܩܪܒ.

ܡܪܝܫ f. ܡܪܝܫ m., *four*; pl. ܡܪܝܫ *forty*. — See Ch. gl. ܩܪܒ.

ܡܪܝܫ, f. ܡܪܝܫ, *fourth*. — Chald. ܡܪܝܫ, Sam. ܡܪܝܫ.

רָגַז, impf. רָגַזְתָּ, *be angry*. — See Chald. gl. רגז.

רָגַזְתָּ *anger*.

רָגַל, impf. רָגַלְתָּ, prop. *tread*, hence *go, set out, flow; bestow pains or labour upon, study* (comp. רָרַשׁ), *educate; chastize*. — Ar. رَدَى *tread, stamp, crush, go, perish*; Heb. רָדָה *tread, go, rule*; Chald. רָדָא *flow, spread out, plough, row, chastize, rule*; Sam. רָדָא, רָגַלְתָּ *a journey*. Also רָגַלְתָּ.

רָחַב, *be wide, spacious; have ample room; be refreshed, relieved*. V. רָחַבְתָּ *widen, expand; refresh, relieve*. —

Ar. رَوَّح *be wide, spacious*, Heb. רָוַח, Chald. רָוַח, Sam.

רָוַח, רָוַח. Prob. רָוַח, רָוַח, stands for רָוַח, רָוַח, transposed from רָחַב, רָחַב (comp. רָחַב, רָחַב, with רָחַב, רָחַב; and רָחַב, רָחַב, with רָחַב, רָחַב). Comp. רָחַב, רָחַב, opp. to רָחַב, רָחַב, etc.

רָחַב, impf. רָחַבְתָּ, *breathe, smell or give scent*; from the drawing of a full breath are derived the signif. of 'being relieved' or 'at ease', whence III. רָחַב *soothe*

or *appease*; and of 'rejoicing'. — Ar. رَاح, impf. رَاحَ,

blow (the wind); رَاح, impf. رَاحَ or رَاحَ, *smell any-*

thing, Heb. רָחַח, Chald. רָחַח, Syr. رَاح, Sam. רָחַח;

רָחַח, impf. רָחַח, *rejoice*.
רָחַח, m. f. *breath, the soul or spirit, the wind*;
m. *the Holy Spirit*. — See Chald. gl. רוח.

רָחַם, impf. רָחַמְתָּ, *love*. III. רָחַם *love, have pity upon*. — See Chald. gl. רחם.

רָחֻם *compassionate, merciful*.

רָחֻם *compassion, mercy*.

נִסַּף not used in I., *be soft, gentle*. III. נִסַּף *brood over as a bird*. — Ar. رَخِفَ, رَخُفَ, *be soft*; Heb. רָחַף.

חַמֻּמָּה *compassionate, merciful*.

נִסַּף *be distant, retire, depart*. IV. נִזְנַף *be removed, retire*. See Chald. gl. רַחַק.

רִישׁ, the head; pl. רִישִׁים. — See Chald. gl. רִישׁ.

זָמַן *throw, cast*; used in I. only in the particip. זָמֵן and זָמְנָא (sometimes זָמְנָא) V. זָמַן id. — See Chald. gl. רָמַא.

זָמַן, impf. זָמֵן, *tend or feed a flock*; intrans. *feed, graze*. — See Chald. gl. רָעַא.



שָׁאַל, impf. תִּשְׁאַל, *ask, demand, entreat*. — See Chald. gl. שָׁאַל.

שָׁאַל, a word borrowed from the Heb. שָׁאַל, which has also passed into the other dialects under the forms ṣ.ḥ.ḥ. : שְׁוֹל, שְׁוֹלָן, and even into old Pers. as شُول shol and شولمان sholman.

נָסַף, impf. תִּנְסַף, *let go, dismiss, pardon; permit; let alone, forsake, abandon, leave behind* (comp. נָסַף). — Chald. נָסַף, Sam. נָסַף. Hence the exclamation of Jesus on the cross: Ελωϊ, ελωϊ, λαμα σαβαχθανι: אלהי אלהי למא שבקחני.

זָמַן, impf. תִּזְמַן, *throw, cast*; Chald. זָמַן. A secondary formation, somewhat after the manner of Shaf'el, from the rad. זָרַח *throw* (comp. שָׁחַם, שָׁחַם, *be black*, from שָׁחַם, *be hot*; שָׁחַם *be black*, from שָׁחַם *be dry or parched*: שָׁקַל, שָׁקַל, *lift up, carry*, perhaps connected with שָׁקַל id.).

burn. — Ar. شَهَبَ *burn, scorch*, of heat and cold:
 شَبَّ *kindle, burn*; Heb. שָׁבִיב *flame*.
 חָמַדָּ *heat, drought*.

always with א pref., אָחַז *find, be able*; impf. תִּחַזֵּב,
 inf. תִּחַזְּבֵת, part. תִּחַזֵּבֵת.

חָמַדָּ, impf. תִּחַזֵּב, *cease, be quiet or tranquil*. — Ar.
 שָׁלַי, שָׁלִי, Chald. שָׁלִי, Heb. שָׁלַח, יִשְׁלֹו; Sִלָּ, impf.

תִּמְכַּז, impf. תִּמְכַּז, *be entire, safe or well, complete or finished*. III. תִּמְכַּז, *make entire, finish, fulfil a vow*. —
 See Chald. gl. שִׁלַּם.

חָמַדָּ, מִחְמָנָא, *the sky, the heavens, heaven*. — See Chald.
 gl. שְׁמַיָא.

חָמַדָּ, impf. תִּמְעַז, *hear, obey*. — Ar. سَمِعَ, Aeth. ሰማ:
 Heb. Phoen. שָׁמַע, שָׁמַע (inscr. Melit. I.), Chald. שָׁמַע,
 Sam. ܫܡܥ, ܫܡܥ.

חָמַדָּ, מִחְמָנָא, m. f. *the sun*. — See Chald. gl. שִׁמְשׁ.

חָמַדָּ, impf. תִּמְעַז, *be beautiful, please*. — See Chald. gl. צִפּוּר.
 חָמַדָּ, מִחְמָנָא, *the morning*.

חָמַדָּ, impf. תִּמְעַז, *lift up, carry, take away*. — Chald.
 שָׁקַל, Sam. ܫܩܠ.

חָמַדָּ *be firm*. — Aeth. ሰረፈ: *found*.

חָמַדָּ, מִחְמָנָא, *a shoot or sprout, tendril*.

חָמַדָּ, impf. תִּמְעַז, *loosen or untie*. III. חָמַדָּ *begin*. — See
 Chald. gl. שָׁרַח.

חָמַדָּ (for חָמַדָּ), impf. תִּמְעַז, *drink*. — See Chald. gl. שָׁרַח.

כָּרַע, impf. נִכְרַע, *break*. II. כָּרַעַךְ pass. — See Chald. gl. חֲבַר.

הַיָּם the *ocean*. — See Chald. gl. תַּהוֹם.

כִּלְאָ, כִּלְאָ, a *crown*. — Ar. كَلَّاحٌ, whence the denom. verb كَلَّلَ *crown*; Chald. כְּלָא; from the Pers. کَلَّاج.

שָׁבַע, impf. נִשְׁבַּע, *return, repent*. — See Chald. gl. חוּב.

אֹרֶן an *ox*; pl. אֲרָנִים. — See Chald. gl. חוּר.

לְמַטָּ below, *beneath, under*; with. suff. לְמַטָּי, לְמַטָּיָם, etc.

— See Chald. gl. תַּחוּת.

חֲלָצָה, def. חֲלָצָה, a *worm, caterpillar*. — See Chald. gl. חוּלְעָה.

שָׁלֹשׁ f., שְׁלֹשָׁה m., *three*. — See Chald. gl. חֲלָה.

שְׁלִישִׁית *third*. Chald. תְּלִיתִיָּה, Sam. שְׁלִישִׁית.

שָׁמָּה *there*. — See Chald. gl. חֲמֵן.

שְׁנַיִם, שְׁנַיִם, f. שְׁנַיִם, שְׁנַיִם, *two*. Hence שְׁנַיִם, f.

שְׁנַיִם, *twelve*. — See Chald. gl. חֲרִין.

שֵׁנִי, f. שֵׁנִי, *second*.

AETHIOPIIC VERSION.

ዘፑናስ፡ ፈቢይ፡

ዋዕራፋ፡ ፬፡

ወጥኝ፡ ቁለ፡ እግዚአብሔር፡ ንቦ፡ ፑናስ፡ ወልደ፡ አግቱ፡ 1
 ወይቤሉ፡ ተኝሞኡ፡ ወሔር፡^{a)} ሄደ፡ ሀገር፡ ሀባይ፡^{b)} ወስብዝ፡ 2
 ሉዎ፡ እስከ፡ ዓርገ፡^{c)} እከሞሎ፡ ንቤዎ፡ ወሔር፡ ፑናስ፡ ወተኝ፡ 3
 ብሔር፡ ተርኤስ፡ እዋገደ፡ እግዚአብሔር፡ ወወረደ፡ ሀገር፡ አዋጅ፡
 ወረከባ፡ ሐወረ፡ ዘይደ፡ ብሔር፡^{d)} ተርኤስ፡ ወተኝ፡
 ሐወረ፡^{e)} ወዓርገ፡ ወስቱ፡ ይደ፡ ዋስቤሆ፡ ተርኤስ፡^{f)}
 እዋገደ፡ እግዚአብሔር፡ ወአዋጅ፡ እግዚአብሔር፡ ሄደ፡ ሀባይ፡ 4
 ወስተ፡ ባሕር፡ ወዓብዎ፡^{g)} ግዕዝ፡ ባሕር፡ ወተኝ፡
 ሐወረ፡ ከወ፡ ይሰበር፡ ወረርሱ፡ ናት፡ ወአወወ፡ 5
 ከሉሉ፡ ንቦ፡ አግልክተሆ፡ ወአስተዋ፡ ወገደ፡ ወስተ፡
 ባሕር፡ ንዋዎ፡ ከወ፡ ይቅልል፡^{h)} ሐወረ፡ ወወረደ፡ ፑናስ፡
 ወስተ፡ ከርሃ፡ ሐወረ፡ ወኖ፡ ወኝሔር፡ ወወረደ፡ ንቤሆ፡ 6
 ዘሐደ፡ⁱ⁾ ወይቤሉ፡ ዋኝተ፡^{j)} ይደ፡ ተኝሞኡ፡ ወወወ፡
 አዋግ፡^{k)} ከወ፡ ይደ፡ እግዚአብሔር፡ ወአደ፡

^{a)} P. ወሔር፡ ^{b)} P. ሄደ፡ ሀገር፡ ሀባይ፡ ^{c)} P. adds ገዳረ፡
^{d)} Var. ሐገር፡ ^{e)} Wanting in one Ms. and P.
^{f)} Var. ወዓርገ፡ ይደ፡ ወተኝ፡ እዋገደ፡ ^{g)} P. ወሀባይ፡
^{h)} P. ይቅልል፡ ⁱ⁾ Var. ዘይደ፡ ^{j)} Var. ዋኝተ፡
^{k)} Var. ወወወ፡ ከወ፡ አግልክተሆ፡

- 7 ወተባህሉ፡ በበይነቲሆ፡ ንዑ፡ ንትዓፀው፡ ወናኸኖር፡ በበይነ፡
 ጾኑ፡ ረከበተኛ፡ ዛቲ፡ እኪት፡ ወተዓፀው፡ ወወረደ፡ ህፅ፡¹⁾
- 8 ላሀለ፡ ዮናስ። ወይቤልው፡ ንገረኛ፡ በበይነ፡ ኖኝት፡^{ጠ)} ረከበተኛ፡
 ዛቲ፡ እኪት፡ ወኖኝት፡^{ጡ)} ተገባርከ፡ ወኸኖአይቱ፡ ጾጸአከ፡
 ወአይቱ፡ ተሐውር፡ ወአይቱ፡ ብሔርከ፡ ወኖኝት፡ ሕዝብከ።
- 9 ወይቤሎ፡ ዮናስ፡ ህብረዊ፡ አኛ፡^{ዐ)} ወአኖላኪዮ፡ እገዚአብሔር፡
 10 አኖላከ፡ ስግደ፡^{ዑ)} ዘገብረ፡ ባሕረ፡ ወዮብሰ። ወረርሀ፡
 እሙኝቱ፡ እደው፡ ዓቢዮ፡ ፋርህተ፡ ወይቤልው፡ ኖኝተ፡ ገበርከ፡
 ወአኦርሮ፡ እሙኝቱ፡ ህደው፡^{ሳ)} ከሙ፡ እኖገጸ፡ እገዚአብሔር፡
- 11 ተኝፍአ፡ እስሙ፡ ነገርሙ። ወይቤልው፡ ኖኝተ፡ እኝከ፡ ንረሲከ፡
 ወይዲዮገኝ፡^{ሀ)} ባሕር፡^{ሐ)} እስሙ፡ ይትሀወክ፡ ባሕር፡ ወይትኃሠክ፡
- 12 ግዕበል፡ ዓቢዮ። ወይቤሎ፡ ዮናስ፡ ንሦኡኒ፡ ወውርውኒ፡¹⁾
 ውስተ፡ ባሕር፡ ወዮዲዮገክሙ፡ ባሕር፡^{ሀ)} አኛ፡ አኦኖር፡^{ሐ)}
 ከሙ፡ በእኝቲአዮ፡ ጾጸአክሙ፡ ዘኝቱ፡ ግዕበል፡ ዓቢዮ።
- 13 ወረቆዶ፡^{ሐ)} ከሙ፡^{ሐ)} ይትወደሙ፡ ጾኝገለ፡ ኖዶር፡ እሙኝቱ፡
 ህደው፡ እስሙ፡ ትትሀወክ፡^{ሐ)} ባሕር፡ ወይትኃሠክ፡ ላህሌሆ፡
- 14 ግዕበል፡^{ሐ)} ወአውዋው፡ ከሎሎ፡ ሂብረ፡ ነበ፡ እገዚአብሔር፡
 ወይቤሉ፡ ሓሰ፡ ለከ፡ እገዚአ፡ ኢቲፍፋኦኛ፡ በበይነ፡ ነፋሱ፡
 ለዘኝቱ፡ ብሕሲ፡ ወኢትረሲ፡ ላህሌኛ፡ ይዎ፡ ጸዶቅ፡ እስሙ፡
- 15 አኝተ፡ እገዚአ፡ ዘከሙ፡ ረቆዶከ፡ ገበርከ።^{ሐ)} ወኃሠኸው፡
 ለዮናስ፡ ወወረወው፡ ውስተ፡ ባሕር፡ ወአርሶሶት፡^{ሐ)} ባሕር።

1) Mss. ህፃ፡

ጠ) P. ጾኑ፡

ጡ) P. ኖኝት፡

ዐ) Var. and P. ገብረ፡ እገዚአብሔር፡ አኛ፡

ዑ) One ms. adds ወኖዶር፡

ሳ) Var. እደው፡ ፋርህተ፡ ዓቢዮ፡ እስሙ፡ አኦርሮ፡ ከሙ፡

ሀ) Var. ይዲዮገኝ፡ ሐ) Var. ግዕበል፡ ስ) P. ወውርውኒ፡

ሐ) Var. ግዕበል፡ ስ) P. አኦኖርከ፡ ሐ) ወተባሕሱ፡

ሐ) Wanting in one Ms. and P.

ሐ) Var. ይትሐወክ፡

ሐ) P. ወትትኃሠክ፡ ግ፡ ለ።

ሐ) Var. ገበር፡

ሐ) Var. ወአርሶሶ፡

ወረርሃው፡ ለእግዚአብሔር፡ እውነቱ፡ ህይወ፡ ዓቢዮ፡ ፋርሃተ፡ 16
ወሃሁ፡ ለእግዚአብሔር፡ ማሃሃህተ፡ ወበፅኡ፡ ብፅአተ፡ :: ::

ዮ፡ ፪፡

ወአዘዘ፡ እግዚአብሔር፡ ሀንበረ፡ ዓቢዮ፡ ሦሐጦ፡^{c)} ለዮኖስ፡ 1
ወኔበረ፡ ሦኖስ፡ ወስተ፡ ነርሃ፡ አኔበረ፡^{d)} ሠሉስ፡ ማህልተ፡^{e)}
ወሠሉስ፡ ሌሊተ፡^{f)} :: ወጸለዮ፡ ሦኖስ፡ ወስተ፡^{g)} ነርሃ፡ 2
አኔበረ፡ ንበ፡ እግዚአብሔር፡ አዋላኹ፡ ወይቤ፡ :: አውዋውኹ፡ 3
በዋንደቤ፡ ንበ፡ እግዚአብሔር፡ አዋላኪዮ፡ ወሰዋዓ፡
በውስተ፡^{h)} ነርሃ፡ ቀላይ፡ ጽራኝዮ፡ⁱ⁾ ወሰዋዓ፡ ቀለዮ፡ ::
ወወረወረ፡ ወስተ፡ ለበ፡^{j)} ባሕር፡ ወሀገቱ፡ አፋላገ፡ ወወጽአ፡ 4
ላህለዮ፡ ነቡሉ፡ ግህበልከ፡ ወዋጊዮከ፡^{k)} :: ወአኔስ፡ እቤ፡ 5
ገደፋከኔ፡ እኔ፡ እዋቅድዮ፡ አህይኝተከ፡^{l)} እደገዋኝ፡ እኔ፡
ርእዮ፡ ቤተ፡ ወቅደስከ፡ :: ወሕዘ፡^{m)} ግይ፡ እስከ፡ ነፋስዮ፡ 6
ወሀገቱ፡ ቀላይ፡ በተሕቱ፡ ወተሰጥዮ፡ ርእስዮ፡ ወስተ፡
ኔቅሀተተ፡ አድባር፡ⁿ⁾ :: ወወረደከ፡ ወስተ፡ ዋድር፡ እኝተ፡ 7
ህጽወ፡ ማኖስገቲሃ፡ እዋፋጥረተ፡ ዓለዋ፡ ወሀርገት፡^{o)}
እዋፊዮ፡ እዋኝ፡ ማኖስ፡ ሕይወትዮ፡ [In the Oxford Ms.
verses 5, 6, and 7, are as follows. ወእቤ፡ ተሐጉልከ፡
እኔ፡ እዋቅድዮ፡ አህይኝተከ፡ ሀሉከ፡ እርአይ፡ ጽርሐ፡
ወቅደስከ፡ አኔዘዘ፡ ግይ፡ እስከ፡ ርእስዮ፡ ቀላይ፡ ናሁ፡
ርእስዮ፡ ተሠጥዮ፡ ወስተ፡ ኔቅሀተተ፡ አድባር፡ :: ወወረደከ፡
ወስተ፡ ዋድር፡ ከወ፡ ወልሕቅ፡ ተሕተ፡ ትህርገ፡ ሕይወትዮ፡

^{c)} Var. ወአዘዘ፡ እ፡ ለዓቢዮ፡ አኔበረ፡ ሦኖስ፡

^{d)} P. ሀንበረ፡ and above ሀንበረ፡

^{e)} Var. ህለተ፡

^{f)} Var. ለዋለዮ፡ ^{g)} P. በውስተ፡

^{h)} Var. ወስተ፡

ⁱ⁾ Var. ነርሃ፡ ሲኦል፡ ቀለ፡ ጽራሕዮ፡

^{j)} P. adds ቀለዮ፡

^{k)} One Ms. adds እኝተ፡ ላህለዮ፡ ኃለ፡

^{l)} Var. ገደከ፡

^{m)} Var. ወኔዘዘ፡ *sic.*

ⁿ⁾ Var. ደባር፡

^{o)} One Ms. ትህርገ፡ and omits the next 3 words.

- 8 ዘኔኝበለ፡ ሙስ፡ ሃቤከ፡ እገዚኦ፡ አዋላኪ፡] ሥበ፡ ሄልቀት፡
 ነፋስ፡ ተዘከርክረው፡ ለእገዚኦብሔር፡ ትብጻሕ፡ ጸሎት፡
 9 ቅድሚኩ፡ ጽርሕ፡ ማቅደስኩ፡ እለሰ፡ ሆኖቡ፡ ነገሩ፡ ወሐሰተ፡
 10 ገደፈ፡ ሠህሉ፡፡ ወአኝሰ፡^{p)} ሞሰለ፡ ቀለ፡ ስብሐት፡
 ወተጋኝ፡^{q)} እሠውህ፡ ለኩ፡ ሙደ፡ ጸላይኩ፡ በሕይወት፡
 11 አዋላ፡ ለእገዚኦብሔር፡ ወአዘዘ፡ እገዚኦብሔር፡ ለውኃ፡^{r)}
 አኝበረ፡ ሥወጽኦ፡ ለፖሽ፡ ወስተ፡ ሞደር፡^{s)} ወአውጽኦ፡
 ወስተ፡ ሞደር፡፡ [In the edition of Petraeus these four
 verses are as follows. ወተዘከርክረው፡ ለእገዚኦብሔር፡
 ሥበ፡ ሄልቀት፡ ነፋስ፡ እዋላህለ፡ ትብጻሕ፡ ጸሎት፡
 ሃቤከ፡ ጽ፡ ሙ፡ ወአለሰ፡ ሥወኖቡ፡ ነ፡ ወ፡ ገ፡ ሠ፡፡
 ወአኝሰ፡ በቀለ፡ ጸሎት፡ እገደ፡ ለኩ፡ ወአሠውህ፡ ለኩ፡
 ነሉ፡ ዘበዓኝኩ፡ እረዳኩ፡ በሕይወት፡ ወተአዘዘ፡
 ለእገዚኦብሔር፡ ውኃ፡ ሀኝበረ፡ ወአውህኦ፡ ለፖሽ፡ ው፡ ሞ፡]

፡ ፡

- 1 ወኮረ፡ ቀለ፡ እገዚኦብሔር፡ ደግሞ፡ ሃበ፡ ሥሽ፡ ወይቤ፡፡
 2 ተሃሠኝ፡ ወሔር፡^{t)} ሃኔ፡ ሀገር፡ ሃባይ፡^{u)} ወስብክ፡ ሉ፡፡
 3 በከሙ፡ ቀደሙ፡^{v)} ስብከተ፡^{w)} ዘኔቤለኩ፡ አኝ፡ ወተሃሠኝ፡
 ሥሽ፡ ወሐረ፡ ሃኔ፡ በከሙ፡ ይቤ፡ እገዚኦብሔር፡ ወሃኔ፡
 ሃባይ፡^{x)} ሀገር፡ ይኔቲ፡^{y)} ለእገዚኦብሔር፡ ወሞሆድ፡ ቅጽ፡
 እዋላኝ፡ ለአኝ፡ ሙደ፡ ሞሐዋረ፡ ሠሉ፡ ሞሆል፡
 በአገር፡^{z)} ወአልፈ፡ ይባኝ፡ ሀገር፡ ስብከ፡^{a)} እዋሐዋረ፡

^{p)} Var. አኝሰ፡ ^{q)} Var. በተጋኝ፡ ^{r)} One Ms. omits ውኃ፡

^{s)} One Ms. omits these 3 words and adds ለፖሽ፡ after ወአውጽኦ፡

^{t)} P. ወሔር፡ ^{u)} P. ሃኔ፡ ሀገር፡ ሀባይ፡

^{v)} P. ዘቀደሙ፡ ^{w)} One Ms. and P. ስብከተ፡

^{x)} Var. ሃባይ፡ ^{y)} One Ms. and P. ውኃ፡

^{z)} One Ms. has ለእገዚኦብሔር፡ ወሞሐዋረ፡ ሠሉ፡ ህለት፡፡
 P. ለእገ፡ ሙደ፡ ሞሐዋረ፡ ሠ፡ ህ፡ ^{a)} Var. ወስብክ፡

ህለት፡ ወይቤ፡ ንስከ፡ ጭህል፡ ሠሉስ ^{b)} ትትገረቱኝ፡
 ደደደ፡፡ ወተክሎ፡ ስብኦ፡ ደደደ፡ በቃለ፡ እገዚአብሔር፡ 5
 ወሰበከ፡ ዶጦ፡ ወለብሱ፡ ሠቀ፡ ንኡሶ፡ ወዓቢዮ፡ ወአከተቱ፡
 አልባሲሆ፡ ወደበረ፡ ወስተ፡ ሐዎዶ፡፡ ወሰኖዓ፡ ንጉሠ፡ 6
 ደደደ፡ ወተኝሠኦ፡ እኖኝ፡ ጭህረ፡ ወአከተተ፡ አልባሲሆ፡
 ወለብሱ፡ ሠቀ፡ ወደበረ፡ ወስተ፡ ሐዎዶ፡፡ ወሰበከ፡ ንጉሠ፡ 7
 ለደደደ፡ ወለሀቢዮ፡ ^{c)} ወይቤ፡ ስብኦ፡ ወአኝስሳ፡ ወአልሀኖት፡
 ወአባገህ፡ አይብልሀ፡ ወአኖኝተኝ፡ ወአይትረሀይ፡ ወአይስተዩ፡
 ጭ፡፡ ወለብሱ፡ ሠቀ፡ ስብኦ፡ ^{d)} ወአኝስሳ፡ ወአወዋው፡ ንበ፡ 8
 እገዚአብሔር፡ ኃብረ፡ ወኔዩ፡ ከሉ፡ እከዋ፡ ጥገባር፡
 ወዓዓዓ፡ ዘወስተ፡ እዩዊሆ፡፡ ወይቤሉ፡ ጭ፡ ሦአኖር፡ 9
 እዩ፡ ዩኝስሐ፡ እገዚአብሔር፡ ወይወይዮ፡ ጭሠ፡ ፋተ፡ ጭቱ፡
 ወአኝወት፡ እኝከ፡፡ ወርኦ፡ እገዚአብሔር፡ ጥገባር፡ 10
 ከዐ፡ ንስሐ፡ እኖፋፋተ፡ እከዩ፡ እገዚአብሔር፡ ^{e)} ንስሐ፡
 እኖዘ፡ ንበበ፡ ^{f)} እከዩ፡ ከዐ፡ ይገባር፡ ^{g)} ላህልሆ፡ ወአጉበረ፡
 እከዩ፡፡፡፡

ጭ፡ ፡

ወተከዘ፡ ሦኖስ፡ ዓቢዮ፡ ትከዘ፡ ወሐዘ ^{h)}፡፡ ወዳለዮ፡ ንበ፡ 1
 እገዚአብሔር፡ ⁱ⁾ ወይቤ፡ እገዚአ፡ አኮፋ፡ ከዐዘ፡ እቤ፡ 2
 በብሔርዮ፡ ወበእኝተ፡ ^{j)} ከኝቱ፡ ተኝጣኝከ፡ ተርሴስ፡ እስዐ፡
 አአኖር፡ ከዐ፡ ጭሐ፡ አኝተ፡ ወወስተሀሀሀ፡ ርሐቀ፡ ጭቱ፡
 ወብዙኝ፡ ጭረት፡ ወዳዶቅ፡ ወትኔስሐ፡ በእኝተ፡ እከዩ፡፡

^{b)} One Ms. and P. ሠሉስ፡ ጭህል፡

^{c)} So P. — The one Ms. has ወስ፡ ን፡ ለደደደ፡ ለኝሀሰ፡
 ወለዓቢዮ፡ the other merely ወሰበከ፡ ለዓቢዮ፡

^{d)} The Oxf. Ms. has ወይልበሱ፡ ስብኦ፡ ሠቀ፡

^{e)} P. ወእገ፡ ^{f)} One ms. እኖኝበበ፡ P. እዩኝ፡ ዘኝበበ፡

^{g)} These 2 words are wanting in one Ms.

^{h)} Wanting in one Ms. ⁱ⁾ One Ms. adds አኖላከ፡

^{j)} Var. ወበበዮ፡

GLOSSARY.

U:

UΛΘ: contracted UA: impf. PΣA: *be*.

U'N: impf. PUΘ'N: *disturb, agitate*. VII. TUD'N: impf.

P'TUD'N: pass. — Ar. هَوَكَ *be silly, simple*, مُتَهَوَّنٌ *confounded, stupified*; cogn. هَاجَ, impf. يَهْيِجُ *excite, be excited*, أَهْوَجَ ^E*violent* (wind).

U'N: *a city*; pl. KUT: — L'T: and KUT: — L'T:: Ar. هَجَرَ^S in the dial. of Yaman.

A:

A: *to, for, according to*, etc. Sign of the dat., and also of the accus. (see Chald. gl. 5), with a preceding pron. suff., e. g. Gen. II. 7. ΘΓ-NC: XH.K-NC: AN-NX: XQZ: OL'T: QP:C: *and God made man* (lit. made-him, man,) *of the dust of the ground*. It is likewise used, with a preceding pron. suff., to circumscribe the genit., e. g. XQZ: PΦΘ: AXA: PC-NT: *of the blood of those giants*; HAΘ: AXCPZ: *Pharaoh's dream*. — With pron. suff. A.T:: A'N: A'N:: A'F: A.T:: AZ:: A'NΘ: A'NZ:: AΘ: A'Z: or A'T'Z::

ԱՍԳ: *an ox*; pl. հԱՍԳՏ::

ԱՌ: *the heart*; pl. հԱՌՌ:: ԱՌ: ՂԻՇ: = ܐܬܝܬܝܬ the depths of the sea. — See Chald. gl. ܠܒ.

ԱՌՌ: impf. ԲԱՌՌ: subj. ԲԱՌՌ: *put on clothes*. — See Chald. gl. ܠܒܝܬ.

ԱՌՌ: *a dress*; pl. հԱՌՌ:: Ar. لِبْس.

ԱՍԱ: *upon, above; to, towards, against*; corresp. to ܠܝ in the other dialects (see Chald. gl. ܠܝ). With suff. ԱՍԱԲ: ԱՍԱԿ: etc. հԳԱՍԱ: *from off, away from, from* (ܠܝܬ). — Hence is formed a verb հԱՍԱ: *raise, exalt*, and other derivatives, e. g.

ԺԱՍԱՏ: *an elevated place, top, summit*; adverb. acc.

ԺԱՍԱՏ: *over, above*.

ԱԼՏ: *night*; pl. ԱԲԱԲ:: — See Chald. gl. ܠܝܬ.

ԱԴՏ: *a hut*; pl. ԱԴՏՏ:: Perhaps from the rad. وَلَجَ *go in, enter* (comp. Sanskrit *vêṇa-s*, *Foixō-s*, *vicu-s*, from the rad. *viç*).

ԱՋՓ: impf. ԲԱՋՓ: *adhere, be united*. IV. հԱՋՓ: *make adhere or approach, unite*; intrans. *be near or on the point of*, followed by the subj.; chap. III. 4. ՓՀԱՋՓ: ԲՂՀ: ՍԴՀ: (we may supply ԿՐ:). — Ar. لَصِقَ, لَزَجَ, لَزَجَ, *adhere*.

հ:

հԺ: impf. ԲհԺԺ: *be afflicted, sick*. IV. հհԺԺ: *hurt, distress*. — Ar. حَمَّ *warm, make anxious* (see Syr. gl. ܡܥܝܬ), حَمَّ *have fever*, (حَمَّى): هَمَّ *make, anxious, sickly*.

ከግዳ: *distress, disease.* — Ar. حَمَامٌ *fever*, حَمَامٌ *death*.

ከዋከዋ: *a gourd.*

ከወር: *a ship*; pl. አከወር:: Perhaps connected with حَمَلَ *carry*.

ከወድ: *ashes.*

ከረረ: *be hot.* — Ar. حَرَّ, Heb. חָרַר, Aram. ܠܚܪ, ܠܚܪ.

ከረር: (formed like ረገገ), f. ከርርት: (*hirrūt*) *hot, scorching.*

ከሰ: prop. a verb optat. in the perf., *absit*; ከሰ: ለከ: *far be it from thee!* Ar. حَاشَاكَ, حَاشَا لَكَ, حَاشَا لِلَّهِ; Aram. ܠܐ ܕܢܝܢ, ܠܐ ܕܢܝܢ, ܠܐ ܕܢܝܢ (Gesenius, Carm. Samarit. II. 16. V. 6), ܠܐ ܕܢܝܢ ܕܢܝܢ *far be it from thy servants!* Gen. XLIV. 7.

ከሰወ: impf. ይከሰ: *lie.*

ከሰት: *falsehood, a lie.*

ከረ: impf. ይከወር: subj. ይከር: (ይከር:) imper. ከር: (ከር:) *go.* — Ar. حَارَ *return.* Hence ከዋር: حَوَارِيٌّ *an apostle.*

ዋከዋር: *space or distance, a journey*; ከዋከዋር: chap. III. 4 = ከዋ: ዋከዋር::

ከከ: *a body of men, tribe, nation*; pl. አከከ:: Ar. حِزْبٌ, pl. أَحْزَابٌ.

ከከ: and ከከ: impf. ይከከ: *be sad, sorrowful.* — Ar. حَزَنَ.

ከከ: *cough.* IV. አከከ: *make cough, choke.*

ከወ: impf. ይከወ: subj. ይከወ: inf. ከወ: (for ከወ:) *live.* — See Chald. gl. ܣܝܐ.

ከወት: *life.* — Ar. حَيَاةٌ, حَيَوَةٌ.

ሐደ፩: impf. ይሐደ፡ፋ: *steer, direct, protect, save.* — Ar.

حَدَّ *the helm or rudder* (السَّفِينَة), Aeth.

ጻሕዶ፡፡

ሐጉለ: *perish.* VII. ተሐጉለ: or VIII. ተሐጉለ: id.

ዖ:

ዖልሐቅ: *an anchor.* From لَحِقَ *adhere to, reach or overtake.*

ዖለህ: impf. ይዖልህ: *rule, govern.* — See Chald. gl. ገጢ.

አዋላህ: *a god, God;* pl. አጻላህት፡፡ It is itself, like ሠገጌ, a plur. (remnant of orig. polytheism) from ሠገ *a king*, which occurs in the Himyaritic inscript. (see Rödiger's Transl. of Wellsted's Travels, p. 398, or his „Versuch“, p. 27).

ዋሐረ: and ዐሐረ: impf. ይዋሐር: subj. ይዋሐር: *have mercy or compassion upon.* — Transp. from ሀርር; see Chald. gl.

ዐሐረ: (mahhārī) *compassionate, merciful.*

ዋሐረት: *compassion, mercy.* — Ar. رَحْمَة.

ዋሐህ: and ዐሐህ: impf. ይዋሐህ: subj. ይዋሐህ: *pity, spare.*

ዋህለ: *with.* With suff. ዋህለዎ: ዋህለህ: etc.

ጻህ፤: *rot, perish.* — Ar. اَسْن *become putrid* (esp. water).

ዐህ፤: *putrefaction, corruption, destruction.*

ዐኒ: (for ዐህዑ:) *who?* accus. ዐኒ፡፡ Ar. مَنْ, gen. مَنِ, acc. مَنَا; f. مَنَّة, مَنَّت; etc. — See Chald. and Syr. gl. ሠ, ሠ.

ዓኝተ: *what?* acc. ዓኝተ:: አዓኝተኝ: *not even a single thing.* Another form is ላ: (Heb. *מי* *who?*).

ዓኝደበ: not used except in VII. ተዓኝደበ: *be afflicted, distressed, in danger*; denom. from

ዓኝደቤ: *affliction, distress, danger*; pl. ዓኝደቤዎተ:: Connected with Ar. نَدَبٌ = خَطَرٌ *danger*, نَدَبٌ *be-wail the dead.*

ዓኝለ: *to, towards.*

ዋተ: impf. ይወዋተ: subj. ይወተ: *die.* — See Chald. gl. מוה.

ዋተ: *death.*

ወገድ: and ዋደ: coll. *waves, a storm*; pl. ወገድ: and ዋደተ:: Prob. from a rad. ወደ: = Chald. *ܐܕܪ* *flow*, which see.

ወሰለተ:: See ወሰለ::

ዓህበል: coll. *waves, billows*; pl. ዓህበልተ:: Perhaps connected with *עבר* *pass by or over, inundate* (Jes. VIII. 8, Nah. I. 8). See Chald. gl.

ወሀተ: *anger, rage.*

ዓይ: *water*; pl. ዓይተ:: See Chald. gl. מין.

ዓጠ: impf. ይወደድ: subj. ይወድ: *bend, turn, turn away, avert; bring back, convert.* VIII. ተወደደ: *turn, return, be converted.* — Ar. مَاطَ, impf. يَمِيطُ, *turn away, retire from, drive off*; Heb. *נָחַץ*, Syr. *فَصَب*. *waver, shake.*

ዋደር: *the earth, land.* — Ar. مَدَرٌ *clay, mud*; Syr. *ܡܕܪ* *a clod of earth.*

ወጠኝ: impf. ይወጥኝ: *measure.*

ᲞᲙᲗ: *measure, quantity, quality, worth, merit* (comp. ܩܕܝܫ). ᲞᲙᲗ: Თ᲏Ს᲏Თ: *as much as (whatsoever, all) I have vowed.* Chap. II. 10.

ᲞᲗᲗ: *come, find.* IV. ᲗᲡᲗᲗ: *cause to come, bring.* — See Chald. gl. ܣܒܒ, and add Syr. ܣܒܒ *able*, ܣܒܒ *be able.*

W:

ᲱᲱᲗ: *gentleness, clemency, pardon.* — Ar. سَهْل *be smooth, level*, III. سَاعِل *be kind to.* Hence ᲱᲱᲱ: *be gentle, pardon*; and the verb, adj. Პ᲏ᲱᲱᲱ: *gentle, gracious.*
ᲱᲗ᲏: *obsol.*, ᲱᲗ᲏: and gen. ᲱᲗ᲏Ვ: *three.* — See Chald. gl. ܠܠܢ.

ᲱᲗ᲏Ს: or ᲱᲗ᲏Ს: f. — ᲏Ს᲏: or — ᲏Ს᲏: and ᲱᲗ᲏: f. ᲱᲗ᲏Ს: (Ar. ثَالِث *third*).

ᲱᲗ᲏: *three*, with nouns of time, as ᲡᲗ᲏: and ᲗᲗ᲏:.

ᲱᲗᲕ: *rise* (the sun). — See Chald. gl. ܪܗܐ.

ᲱᲕ: *sackcloth*; pl. ᲱᲕ᲏: ᲗᲱᲕ᲏: ᲗᲱᲕᲕ᲏: See Chald. gl. ܩܒ.

ᲱᲡ: *impf.* ᲡᲱᲡᲡ: *subj.* ᲡᲱᲡᲡ: *sacrifice.* — The Phoen. ܪܥܝܢ (inscr. Massil.), denoting a particular kind of offering, seems connected with this verb.

ᲡᲱᲡᲡ᲏: *a sacrifice*; pl. ᲡᲱᲡᲡ᲏: ᲡᲱᲡᲡ᲏Ს᲏:.

Z:

ᲗᲕᲕ: *impf.* ᲡᲗᲕᲕ: *subj.* ᲡᲗᲕᲕ: *be distant, retire.* — See Chald. gl. ܩܪܪ.

ᲗᲕᲕ: (form ܪܪܪܪ), f. ᲗᲕᲕ᲏: (rihbukṭ) *distant*,

remote. 𐤒𐤁𐤕: 𐤔𐤐𐤕: *slow to anger, forbearing*
(𐤐𐤕𐤕𐤕𐤕 𐤔𐤕𐤍𐤕𐤕 Gesenius, Carm. Samarit. II. 19).

𐤒𐤔𐤔: not used. IV. 𐤕𐤒𐤔𐤔: *be silent, tranquil.*

𐤒𐤍𐤕: impf. 𐤕𐤒𐤍: subj. 𐤕𐤒𐤍: *put or place* (hence with
𐤀: or 𐤀𐤕𐤀: *lay to one's account, impute*, chap. I. 14);
do or make.

𐤒𐤍𐤕: obsol., 𐤒𐤍𐤕: and gen. 𐤕𐤒𐤍𐤕: *four*. — See Ch.
gl. 𐤕𐤕𐤕.

𐤒𐤍𐤕𐤕: — 𐤕𐤕: f. 𐤒𐤍𐤕𐤕𐤕: — 𐤕𐤕: and 𐤒𐤍𐤕:
f. 𐤒𐤍𐤕𐤕: (Ar. رابع^s) *fourth*.

𐤒𐤕𐤍: *the head*; pl. 𐤕𐤒𐤕𐤍: See Chald. gl. 𐤕𐤕.

𐤒𐤕𐤕: impf. 𐤕𐤒𐤕: subj. 𐤕𐤒𐤕𐤕: imper. 𐤒𐤕: inf. 𐤒𐤕𐤕: (for
𐤒𐤕𐤕: see. — Ar. رآى^٥, Heb. רָאָה.

𐤒𐤍𐤍: impf. 𐤕𐤒𐤍𐤍: *find, obtain: befall or happen to*,
with acc. of the person, chap. I. 7, 8.

𐤒𐤕𐤕: impf. 𐤕𐤒𐤕: and 𐤕𐤒𐤕: subj. 𐤕𐤒𐤕𐤕: *take to pasture*,
tend a flock. VIII. 𐤕𐤒𐤕𐤕: *feed, graze*. — See Chald.
gl. 𐤕𐤕𐤕.

𐤍:

𐤍: *but, indeed*; always affixed to other words, as 𐤕𐤕𐤍:
𐤕𐤕𐤍:

𐤍𐤕𐤕: impf. 𐤕𐤍𐤕𐤕: *hear*. — See Syr. gl. 𐤕𐤕.

𐤍𐤕: *a name; fame or renown* (as in Heb. שְׁמִי הַשֵּׁם Gen.
VI. 4, שְׁמִי-שְׁמִי Num. XVI. 2, שְׁמִי-שְׁמִי Gen.
IX. 26, rather than „in the tents of Shem“). — See
Chald. gl. 𐤕𐤕.

𐤍𐤕𐤕: *the sky, heaven*; pl. 𐤍𐤕𐤕𐤕: See Chald. gl. 𐤕𐤕𐤕.

ሰቀዖ: impf. ይሰቁ: *water, irrigate*. — Ar. سَقَى *give to drink, irrigate*: Heb. שָׁקַח; Aram. שָׁקַח, اَمَحِب, مَظَّح and مَظَّح (Pa'el).

ሰባ: *when, whilst; after*.

ሰብሐ: impf. ይሰብሐ: *praise, glorify*. — See Chald gl. שָׁבַח.

ሰብሐት: *praise, laudation*. — Ar. سُبْحَةٌ *prayer, a rosary*.

ሰበረ: impf. ይሰበር: *break*. VII. ተሰበረ: pass., impf.

ይሰበር: (yessabar) for ይተሰበር: a usual assimilation in Aeth. (e. g. ወጸሠወወወ: *and I will answer them*, ወይሰበሐ: *and may be celebrated*), which takes place also before ተ: ሠ: ጸ: ዘ: ጸ: ፀ:: For the Arab., comp. such forms as يَصْرَعُونَ, يَصَدَّقُوا, يَدَّكِرُ, يَطَّوْفُ, in the kur-ān, for يَتَصَرَّعُونَ, يَتَصَدَّقُوا, يَتَدَكَّرُ, يَتَطَوَّفُ; for the Heb., see Gesenius' Gram. §. 53, 16. edit. — See Chald. gl. סָבַר.

ሰብረ: coll. *man, mankind, people* (a single individ. is ብረት: f. ብረት).

ሰበሰብ: impf. ይሰበሰብ: imper. ሰበሰብ: *proclaim, preach*.

ሰበሰብት: *proclamation, preaching*.

ሰብተ: impf. ይሰብተ: subj. ይሰብተ: *drink*. — See Chald. gl. סָבַח.

ሰቢ: *the next day, the day after: the second day of the week*.

ሰቢት: *the next day*. በሰቢት: *next day* (the fem. suff. refers to ሰለት:). Ar. ثَانِي (vulg. ثَانِي), f. ثَانِيَّة, *second*, Heb. שְׁנִי, f. שְׁנִיָּה.

ሰቢል: from the Heb. שְׁבִיל. — See Syr. gl. سَبِيل.

ሰኧኛ: impf. ይሰኧኛ: *be unable*.

ሰወሰዐ: not used. — ኧኧሰሰዐ: *walk*. — Heb. נָשַׁן *lead*.

ኧኧሰሰ: coll. *animals, cattle*. — Comp. Ar. مَاشِيَة from مَشَى *walk*; Syr. ܠܐܝܬܐ *goods, wealth* (orig. *flocks, herds*), from ܥܬܐ (Aeth. ርጸ: Heb. עָרָ, Chald. ܥܪܐ, Sam. 𐤒𐤕𐤁, V. 𐤒𐤍𐤁𐤏) *run*.

ሰጠዐ: not used. VII. ተሰጥዐ: *be plunged in, immersed, submerged*.

Φ:

ΦΛΛ impf. ይΦΛΑ: subj. ይΦΛΑ: *be light, easy*. IV.

አΦΛΛ: *lighten, make easy; hold light, despise*. —

See Chald. gl. ܠܠܐ.

Φፋይ: *an abyss*; pl. Φፋየት::

ΦΩፌ: impf. ይΦΩፋ: *lash, scourge, chastize*.

ዐΦΩፋት: *a blow or stripe, chastisement*; pl. — ተት::

Φተለ: impf. ይΦተለ: *kill*. — Ar. قَتَلَ, Heb. הָרַג, Aram. ܠܪܕ, ܡܝܬ, ܕܡܝܬ.

Φፈ: *the voice, sound*. — See Syr. gl. ܦܐ.

Φዩዐ: impf. ይΦዩዐ: *be in front, precede, anticipate*. —

See Syr. gl. ܦܝܐ.

Φዩዐ: *the beginning*; adverb. acc. Φዩዐ: *in front, in presence of, before*; with suff. Φዩዐኩ: etc. — Ar. قَدِيمٌ *olden time*, Heb. קָדֵם, Syr. ܦܪܝܡ, Chald. ܦܪܝܡ, Sam. ܦܪܝܡ.

Φዩዐ: adv. *before, formerly*; HΦዩዐ: *former*. —

Chald. ܦܪܝܡ, Syr. ܦܪܝܡ; Ar. قَدِيمٌ *old, ancient, eternal*; Heb. קֵדֶם *the front, the east*.

ΦΡΑ: ΦΡΑΥ: and — ΑΡ: f. — ΑΥΤ: and —
ΑΤ: *first*.

ΦΜΟ: not used. VIII. ΤΦΤΟ: impf. ΡΤΦΜΟ: *be indignant at, disgusted with*. ΤΦΤΟΤ: ΖΖΗ: *he was weary of his life*, chap. IV. 8. — Comp. ΦΜΜ: and Heb. קוץ, קוט.

ΦΣΖ: *hedge in, surround*. — Ar. قَصَرَ *set limits to, restrain, imprison, shorten, cut short*; قَصُرَ *be short*; Heb. קָצַר, קָצַר. Cognate radicals, חסר: حَصَرَ, حَظَرَ, Chald. חָסַר.

ΦΣΣ: *a hedge, wall; castle*. — Ar. قَصْرٌ *a castle*; cognate words, Heb. חָצֵר *a courtyard*, حِمَارٌ *a fortress*, حَظِيرَةٌ *a cattle-pen*, in Chald. חֻצְרָא.

Π:

Π: *in, at or near, by, with*, etc. — See Chald. gl. ב.

ΠΥΛ :: This verb is very irreg. The perf. ΠΥΛ: is only used in the sense of *contradict, oppose*. In the signif. of *say, speak*, we find as perf. s. 3 m. ΡΩ: f. ΤΩ: 2 m. ΤΩ: f. ΤΩΛ: 1 m. f. ΖΩ: pl. 3 m. ΡΩΛ: f. ΡΩΛ: 2 m. ΤΩΛ: f. ΤΩΛ: 1 m. f. ΖΩ :: The Λ: however reappears in the apocopated forms when they take a suff., as ΡΩΛΖ: ΡΩΛ :: Imperf. ΡΠΛ: subj. ΡΠΛ: imper. ΠΛ: inf. ΠΥΛ :: IV. ΖΠΛ: VII. ΤΠΥΛ: IX. ΤΠΥΛ: *say to one another, contradict one another, dispute*.

ΠΔΥ: impf. ΡΠΔΟ: subj. ΡΠΔΟΥ: *swallow, eat, devour*. — See Chald. gl. בלע.

ባሕር: *the sea, a lake, a large river* (comp. בַּיַּר , בַּיַּר); pl.

አብሕርት :: Ar. بَحْر .

ብሔር: *a country, nation*; pl. ብሔራት: and ባሕርት::

Ar. بَحْرَة .

በቀለ: and በቀለ: impf. ይበቀላል: *shoot forth, sprout*. —

Ar. بَقِل . Hence በቀለ: *a plant*, Ar. بَقْل , Syr. ܥܡܠܐ .

ብእሰ: impf. ይብእሰ: *be bad, wicked, difficult*. VIII. ተበእሰ:

or IX. ተባእሰ: *use violence, strive, fight*. — See Ch. gl. באש .

ብእሰ: *a man, a person*. ብእሰት: *a woman*.

ቦአ: impf. ይቦወአ: subj. ይባአ: imper. ቦአ: *enter*. IV.

አብአ:: Heb. בוא , Ar. بأ *return*.

በዝኛ: *be numerous*.

ብዙኝ: (form לפני), f. ብዙኝት: (*bizzükht*) *much, many*.

ቤተ: *pass the night*. — Ar. بَات , impf. يَبِيتُ , Aram. ܒܬܐ ,

impf. יָבִיחַ , בָּ , impf. נָצַח , אֵצ , impf. אִמְצַח .

ቤተ: *a house, temple*; pl. አብዮት :: Ar. بَيْت , Heb. בֵּית ,

Phoen. בת , pl. בתם (inscr. Sidon.), Aram. בִּיתָא , בִּיתָא , בִּיתָא .

በይኛ: *between, among; for, on account of*. — Ar. بَيْنَ

interval, from بَانَ *be separate*, بَيْنَ *between, among*;

Heb. בֵּין , Aram. בֵּין , בֵּין , בֵּין . Usually comp. with

ኣዎ: ኣኝበይኛ: *because, on account of, concerning*; or

በ: በበይኛ: and በበይኛት: *between, among, on account*

of (comp. the forms in Heb. בֵּין , בֵּין , Aram. בֵּין , בֵּין ,

بَيْنَ , بَيْنَ , بَيْنَ).

በገሶ: *a sheep*; pl. አበገሶ:: f. በገሶት: pl. አበገሶት::

በጽሐ: impf. ይበጽሕ: subj. ይበጻሕ: *come to, reach to: happen.*

በፅኦ: *vow.*

ብፅኦት: *a vow.*

ተ:

ቲሕተ: *under, adv. down.* በቲሕተ: *below, beneath: Ar.*

مِنْ تَكْتُ — See Chald. gl. תחת.

ተርሴስ: תרשיש, *Tartessus.*

ተገባ: impf. ይተገብ: *be sad, grieved.*

ትገብ: *grief, sorrow.*

ኀ:

ኀልቀ: impf. ይኀልቅ: *fail, perish.* — Ar. خَلَقَ *be worn out*
(a dress).

ኀለፈ: impf. ይኀለፋ: *pass by, over, or away, perish.* —
Heb. הָלַף.

ኀበ: *to, into; at, near; according to.* With suff. ኀበP: etc.

ኀበረ: and ኀበረ: *be united.* — See Chald. gl. הבר.

ኀበር: (form הבר) *united; adv. acc. ኀበረ: together.*

ኀዋህ: impf. ይኀዋህ: *be better, preferable.*

ኀደገ: impf. ይኀደገ: subj. ይኀደግ: *leave, forsake.* ይኀደገገ:

ሳሕር: *that the sea may leave us, i. e. may subside, go down.*

ኀጥኦ: impf. ይኀጥኦ: *not to find, not to have.* VII. ተኀጥኦ: *not to be found, be concealed, withdraw secretly, abscond.* — Ar. خَطِيَ and أَخْطَا *miss one's aim in shooting, whence خَطِيَ go astray, sin, ኀጥኦ: a sinner:*

Heb. **סָפַדְתָּ** (comp. espec. Job V. 24. **וְלֹא תִסְפַּד וְיִפְרֹדְךָ** and thou shalt survey thy flocks and not miss any-thing), Aram. **סָפַדְתָּ**, **סָפַדְתָּ**, **סָפַדְתָּ**, **סָפַדְתָּ**.

Z:

ז: enclitic interrog. particle. Chap. I. 6, II. 5, IV. 2. 4.

ז: enclit. part. *too, also, even*.

זֹרֵךְ: *lo, behold!*

זִחְזַח: impf. **זִחְזַח:** *snore*. — Ar. **نَحَرَ**, Syr. **نَسَمَ**: Heb. **נָחַח** *the snorting* of a horse.

זָוַח: impf. **זָוַח:** subj. **זָוַח:** imper. **זָוַח:** *lift up, take, receive*. IV. **זָוַח:** *lift up, awake or rouse, excite, raise the dead*; whence is formed as pass. **זָוַח:** *rise*. VII. **זָוַח:** *be taken*. IX. **זָוַח:** *rise up against, rebel*. — Ar. **نَشَأَ** *rise, grow up*; Heb. **נָשַׁח**, Aram. **נָשַׁח**, **נָשַׁח** (**Pa'el**, *uprear*, Gesenius, Carm. Samarit. XII. 15).

זָחַח: impf. **זָחַח:** *repent of, regret*.

זָחַח: *bolt* a door.

זָחַח: or **זָחַח:** *a bolt*; pl. **זָחַח:**

זָחַח: *be cleft, gape*. — Ar. **نَقَعَ** *rend, tear*, Heb. **נָקַע**; Aram. **נָקַע**, **נָקַע**, **נָקַע**, *a ditch* (**זָחַח:** *a fountain*, **נָקַע** *a pool* of stagnant water).

זָחַח: *a cleft, fissure*.

זָחַח: impf. **זָחַח:** *sit, remain, dwell*.

זָחַח: *a seat, throne*; pl. **זָחַח:** **זָחַח:** Ar. **مَنْبَرٌ**, pl. **مَنْابِرٌ**, *a raised seat, spec. a pulpit*.

ḤḤ: impf. **ḤḤ-Ḥ:** *speak*.

ḤḤ: *a prophet*; pl. **ḤḤ-Ḥ:** f. **ḤḤ:** or **ḤḤ:**

Hence **ḤḤ:** *prophecy*, **ḤḤ:** *a prophecy*. — See Chald. gl. **ܢܒܝܐ**.

ḤḤ: *a sailor*; pl. **ḤḤ:** (for — **ḤḤ:**). — Ar.

ḤḤ, pl. **ḤḤ**, **ḤḤ**. From Gr. *ναυτης*.

ḤḤ: **ḤḤ:** **ḤḤ**, *Nineveh*.

ḤḤ: impf. **ḤḤ:** *be small, young*.

ḤḤ: (form **ḤḤ**), f. **ḤḤ:** (ui “üst) and **ḤḤ:** (as if from a masc. **ḤḤ:**) *small, young*. In the Himm-
yaritic inser. **ḤḤ** (Rödiger's Transl. of Wellsted's Tra-
vels, p. 384).

ḤḤ: impf. **ḤḤ:** subj. **ḤḤ:** *sleep*. IV. **ḤḤ:** impf.

ḤḤ: *make sleep*. — Ar. **ḤḤ**, Heb. **ḤḤ**, Syr. **ḤḤ**.

ḤḤ: *any utensil, pot or vessel, implements, apparatus, wealth*; pl. **ḤḤ:**

ḤḤ: or **ḤḤ:** *come!* f. **ḤḤ:** pl. m. **ḤḤ:** f. **ḤḤ:**

ḤḤ: impf. **ḤḤ:** *reign, be king*. — Ar. **ḤḤ** *drive, chase, hunt*; Heb. **ḤḤ**.

ḤḤ: (form **ḤḤ**), *a king*; pl. **ḤḤ:** f. **ḤḤ:** (niggüst),
a queen; pl. **ḤḤ:** From another form **ḤḤ:** the
Arabs have derived the name they give to the kings
of Aethiopia, **ḤḤ**.

ḤḤ: impf. **ḤḤ:** *tell, relate*.

ḤḤ: impf. **ḤḤ:** *set out on a journey, depart*. — Syr.

ḤḤ *draw*, also *go*, as John XI. 7 (ed. Bernstein) **ḤḤ**
ḤḤ *come, let us go again to Judaea* (see

Chald. gl. under ננר; comp. Germ. *in ein anderes Land ziehen*, and Ital. *trarre*.

ܝܚܝܢ: *breath, the soul, life*: ܝܚܝܢܦ: *I myself*. — See Chald. gl. נפח.

ܝܚܝܢ: *the wind*; pl. ܝܚܝܢܝܬ::

ܠ:

ܠ: *not*. When pref. to any part of a verb commencing with the letter ܠ: it converts it into P: as ܠܦܚܝܠ: *he did not know* (for ܠܠܚܝܠ:), ܠܦܚܝܠ: *shall I not have pity?* (for ܠܠܚܝܠ:). — Heb. ל (e. g. לֹא־יָנִי Job. XXII. 30, אִי־כֹבֵד; comp. ܠܬܘܢܦ: *humility*).

ܠܐ:: See H::

ܠܐܠ: *ten thousand, a myriad*; pl. ܠܠܐܠ: ܠܠܐܠܬ:: Ar. ألف, Heb. אֶלֶף, Aram. ܐܠܦ, ܐܠܦ, ܐܠܦܬ, all sign. *a thousand*, in which sense ܠܐܠ: seems also to be employed.

ܠܐ: *if*. — See Chald. gl. ܠܐ.

ܠܐ: ܠܐܠ: *from, away from, out of, of, etc.*; after an adj. *than*. — See Chald. gl. ܠܐ.

ܠܐܠ: impf. ܠܐܠܐ: *point out, show*. IV. ܠܠܐܠ: *know, be able* (comp. Turk. بِلْمَك *bilmek*, Fr. *savoir*), impf. ܠܐܠܐ: subj. ܠܐܠܐ::

ܠܐܠܐܠ: See ܠܐܠܐ::

ܠܐܠܐ: *trust, believe, believe in* (with ܠ:), *assert as true*. VIII. ܠܐܠܐܠܐ: *trust to or confide in, believe*. — See Chald. gl. ܠܐܠܐ.

ܠܐܠܐܠܐ: *Amen*.

ኸዎኒ:: See ኸዎ::

ኸሰዎ: ('sma), *for, because.*

ኸሰከ: ('ska), *to, up to, as far as, till;* adv. and conj. *until, that, in order that.* Comp. Ar. ^{حتى}حتى.

አተተ: impf. Pአተተ: *depart, perish* (comp. Heb. ^{הָיָה}הָיָה *go*, Ar. ^{هَلَكَ}هَلَكَ *die*; ^{مَضَى}مَضَى *go*, ^{لَسِيَ}لَسِيَ *he has gone* his way, is dead; ^{بَادَ}بَادَ, Turk. ^{گیتmek}گیتmek, *our own* he is gone, etc.). IV. አኸተተ: impf. Pአኸተተ: *cause to depart, remove, take off.*

አኒ: *I;* with the enclit. ሰ: it becomes አኒሰ:: pl. ንከኒ:: See Chald. gl. ^{אני}אני.

ኸኒሰሰ:: See ሰወሰወ::

አኒቀጽ: *a gate, door;* pl. አኒቀጽ:: From a rad. ኒቀጽ: connected with ኒቀሀ: *be cleft*, ^{نَقَبَ}نَقَبَ, ^{נָקַב}נָקַב *pierce*, etc. (comp. ^{נָקַב}נָקַב, ^{נָקַב}נָקַב).

ኸኒበለ: and Hኸኒበለ: prep. and conj. *without, besides, except, unless, before that.* The latter member of this comp. word is obscure (^{בָּל}בָּל *state, condition?*); the former is clearly ገሰ *not* (comp. ኸኒበገ: or ኸኒበ: lit. it is not in me, *I wout*, ኸኒበገ: ሰሂለ: *refuse*; ኸኒቀሂ: lit. it is not my knowledge or opinion, *perchance, perhaps*).

አኒተ: *thou*, f. አኒተ: pl. m. አኒተዎ: f. አኒተኒ:: See Chald. gl. ^{אתה}אתה.

ኸኒተ: f. *which.* See H:: Hence ኸኒተአገ: —ከ: etc. *mine, thine*, etc. በኸኒተ: *for, on account of*; በኸኒተአገ: *on my account*, etc. (comp. ^{בְּשַׁל}בְּשַׁל and ^{בְּרַי}בְּרַי).

ኸኒከ: *then, therefore.*

ኢኝ: *then, therefore*; usually preceded by the interrog. enclit. **ኡ**::

ኡኮ: *not*.

ኡከ: impf. **ፆኡከ**: *be bad, wicked*.

ኡከ: *wickedness*; pl. **ኡከፆት**::

ኡከ: (form **ኡከ**) *wicked*, f. **ኡከት**: (ikkīt, for **ኡከፆት**: as **ቢህ**, pl. of **ላቢህ** *white*, for **ቢህ**), as a subst. *evil, a misfortune*.

ኡዋዋ:: See **ዐዋዋ**::

ኡከከ: impf. **ፆኡከከ**: *order, command*. VIII. **ተኡከከ**: *obey*.

In the Himyaritic inser. **ከ** (Rödiger's Transl. of Wellsted's Travels, p. 380).

ኡ: *who, which, what?* **ኡፆ**: *where? whither?* **ኡከፆ**: *whence?* — See Chald. gl. **ኡ**, **ኡ**.

ኡፆ: *Ιοππη, Joppa*.

ኡ: *the hand*, with suff. **ኡከ**: etc. pl. **ኡከ**: and **ኡከፆ**:: See Chald. gl. **ኡ**.

ኡፆ: *the foot*; pl. **ኡፆ**: and **ኡከፆ**:: Ar. **رجل** (in the vulg. dial. of Syria **أجر**), Heb. **רגל**, Aram. **רגל**, **רגל**, **רגל**.

ኡከፆከፆ:: See **ፆከፆ**::

ከ

ከ: (k'lē) m. f., **ከፆ**: m., **ከፆ**: f. *two*. — Ar.

كَلَا, f. **كَلَا**, **كَلَا**, *both*; Heb. **שְׁנֵי** *two things of different sorts*. Hence **ከፆ**: f. **ከፆ**: *other, another*.

ከፆ: acc. **ከፆ**: *the totality, the whole; all, whole*. — See Chald. gl. **ከ**.

ከዎ: *as, like*; conj. *that, in order that*, in which sense it is followed by the subj., as **ከዎ**: **ፆቅልሉ**: **አወርዱ**: *in order that they might lighten their ship*. **በከዎ**: *according to, as*. — See Chald. gl. ፩.

ከርዎ: *the belly, the hold* of a ship. — See Syr. gl. ፳፫.

ከንቱ: acc. **ከንቱ**: *what is vain or futile* (ከንቱ, ከንቱ, ከንቱ); **ከንቱ**: and **በከንቱ**: *in vain* (ከንቱ, ከንቱ, ከንቱ).

ኮረ: impf. **ይከወን**: subj. **ይከን**: *be, become*. Like Ar. كَان. **ኮረ**: has the accus. after it; e. g. **ወንጌላዊ**: **ለአዎ**: **ኮረ**: **ወንጌላዊ**: (not — **አዎ**;) **አዎ**: **ወንጌላዊ**: **ንጌላዊ**: (not — **ወንጌላዊ**;) **አዎ**: **ወንጌላዊ**: **ንጌላዊ**: *and the king, if he become a heretic, is no longer king from that time*. — Ar. كَان, Phoen. ከ, impf. ከ (inscr. Eryc. l. 3, Massil. l. 3, 4, etc. Sidon. l. 8), Syr. ܟܢ. — The orig. signif. of the rad. ከ is *be erect, stand*; comp. Sanskrit *sthā, stare*, with Pers. هَسْت (is), Fr. *être* (old *estre*), Span. *estar*.

ወ

ወ: *and*; it must sometimes be transl. by *in order that*, as chap. l. 11. **ወንቱ**: **አንቱ**: **ንጌላዊ**: **ወንጌላዊ**: **ንጌላዊ**: *what then shall we do unto thee that the sea may subside* (lit. *leave us*)? in which case it is followed by the subj., as وَ and ف in Arabic.

ወለዎ: impf. **ይወለዎ**: subj. **ይለዎ**: *beget, bring forth*. — Arab. وَلَدَ, Heb. יָלַד, Aram. יָלַד, ܝܠܕ.

ወለዎ: *a son*, and in gen. *a boy, youth*; pl. **ወለዎ**: Ar. وَلَدٌ, Heb. יָלַד, יָלַד, Aram. ܝܠܕ, ܝܠܕ. — **ወለዎ**:

(for 𐩈𐩣𐩦𐩢𐩪:) *a daughter, a girl*; pl. 𐩬𐩣𐩦𐩢𐩪: and 𐩬𐩣𐩦𐩢𐩪::

𐩈𐩣𐩦𐩢𐩪: impf. 𐩣𐩈𐩣𐩦𐩢𐩪: subj. 𐩣𐩦𐩢𐩪: *flow*.

𐩈𐩣𐩦𐩢𐩪: impf. 𐩣𐩣𐩦𐩢𐩪: *throw*. — Heb. 𐤒𐤒.

𐩈𐩣𐩦𐩢𐩪: impf. 𐩣𐩈𐩣𐩦𐩢𐩪: subj. 𐩣𐩣𐩦𐩢𐩪: imper. 𐩣𐩦𐩢𐩪: *go down, descend*. — Heb. 𐤒𐤒, Ar. 𐤒𐤒 gen. in the restricted sense of *go to drink*, 𐤒𐤒 𐤍𐤊𐤍 or 𐤒𐤒 𐤍𐤊𐤍.

𐩈𐩣𐩦𐩢𐩪: *in, into, on, upon*; with suff. 𐩈𐩣𐩦𐩢𐩪:: 𐩈𐩣𐩦𐩢𐩪: *within*. Connected with 𐩈𐩣𐩦𐩢𐩪: 𐤒𐤒𐤍 *the interior*, 𐤒𐤒𐤍 *in the midst of*.

𐩈𐩣𐩦𐩢𐩪: impf. 𐩣𐩈𐩣𐩦𐩢𐩪: subj. 𐩣𐩣𐩦𐩢𐩪: *swallow*.

𐩈𐩣𐩦𐩢𐩪: f. 𐩣𐩦𐩢𐩪: *he, she, it*; pl. m. 𐩈𐩣𐩦𐩢𐩪: f. 𐩈𐩣𐩦𐩢𐩪: and m. 𐩈𐩣𐩦𐩢𐩪: f. 𐩈𐩣𐩦𐩢𐩪: (comp. Chald. 𐤒𐤒𐤍). — See Chald. gl. 𐤒𐤒.

𐩈𐩣𐩦𐩢𐩪: impf. 𐩣𐩈𐩣𐩦𐩢𐩪: *pass the day*.

𐩈𐩣𐩦𐩢𐩪: *a day*; pl. 𐩈𐩣𐩦𐩢𐩪::

𐩈𐩣𐩦𐩢𐩪: and 𐩈𐩣𐩦𐩢𐩪: *a day*; pl. 𐩈𐩣𐩦𐩢𐩪::

𐩈𐩣𐩦𐩢𐩪: impf. 𐩣𐩈𐩣𐩦𐩢𐩪: subj. 𐩣𐩣𐩦𐩢𐩪: *be burnt*. IV. 𐩈𐩣𐩦𐩢𐩪: impf. 𐩣𐩈𐩣𐩦𐩢𐩪: (yāwē'ī) subj. 𐩣𐩈𐩣𐩦𐩢𐩪: (yāw'ī), *burn, scorch*.

𐩈𐩣𐩦𐩢𐩪: impf. 𐩣𐩈𐩣𐩦𐩢𐩪: subj. 𐩣𐩣𐩦𐩢𐩪: imper. 𐩣𐩦𐩢𐩪: *go out*. IV.

𐩈𐩣𐩦𐩢𐩪: impf. 𐩣𐩈𐩣𐩦𐩢𐩪: subj. 𐩣𐩈𐩣𐩦𐩢𐩪: *bring out, cast out, emit*. XIII. 𐩈𐩣𐩦𐩢𐩪: *bring out piece by piece, in succession, lay out money*. — See Syr. gl. 𐩣𐩦𐩢𐩪.

U:

𐩈𐩣𐩦𐩢𐩪: *any period of undefined length, eternity, the world*; pl. 𐩈𐩣𐩦𐩢𐩪: *ages*. — See Chald. gl. 𐤍𐤊𐤍.

𐩈𐩣𐩦𐩢𐩪: impf. 𐩣𐩈𐩣𐩦𐩢𐩪: *act unjustly*. — Heb. 𐤍𐤊𐤍 *injure*,

oppress, מַצְרִיק, מַצְרִיק *an oppressor* (see Gesenius' Thesaurus; and as to the interchange of **U**: and **H**, comp. **ܠܗܝܢ**: ܠܗܝܢ *be hungry*, **ܘܡܬܝܬܝܢ**: ܘܡܬܝܬܝܢ *reap*), modern Syr. ܡܬܝܬܝܢ [Rödiger's Chrestom. Syr. p. 139. l. 5. ܡܬܝܬܝܢ ܡܬܝܬܝܢ ܡܬܝܬܝܢ, apparently: *that Satan may not violently inflict injury* (Pers. **زبان**) *upon me*].
ܘܡܬܝܬܝܢ: *injustice, wickedness*. — Heb. **מַצְרִיק**.

ܘܡܬܝܬܝܢ: obsol., **ܘܡܬܝܬܝܢ**: **ܘܡܬܝܬܝܢ**: and gen. **ܘܡܬܝܬܝܢ**: *ten*. —

See Chald. gl. עשר.

ܘܡܬܝܬܝܢ: impf. **ܘܡܬܝܬܝܢ**: subj. **ܘܡܬܝܬܝܢ**: *ascend*. — Ar. عَرَجَ.

ܘܡܬܝܬܝܢ: not used. IV. **ܘܡܬܝܬܝܢ**: *be quiet, stop, remain, rest*.

ܘܡܬܝܬܝܢ: *place at which to stop, place of rest; section, chapter*.

ܘܡܬܝܬܝܢ: *hire*. IX. **ܘܡܬܝܬܝܢ**: *hire*.

ܘܡܬܝܬܝܢ: impf. **ܘܡܬܝܬܝܢ**: rarely **ܘܡܬܝܬܝܢ**: subj. **ܘܡܬܝܬܝܢ**: imper. **ܘܡܬܝܬܝܢ**: *repay, requite; perform, fulfil a vow*.

ܘܡܬܝܬܝܢ: impf. **ܘܡܬܝܬܝܢ**: *watch, observe, keep, guard, preserve*. VIII. **ܘܡܬܝܬܝܢ**: *watch narrowly*, espec. with an evil design (whence **ܘܡܬܝܬܝܢ**: *snares, wiles*). — Heb. **עָקַב** *lie in wait for, deceive or circumvent*, **עָקַב** *craft, wile*.

ܘܡܬܝܬܝܢ: עָקַב, *Hebrew*.

ܘܡܬܝܬܝܢ: *be great, large*. — Heb. **עָקַב** *be thick, dense, fat* (Sam.

עָקַב), **עָקַב** *thicken, condense*, Syr. **عَجَب** *harden one's heart*.

ܘܡܬܝܬܝܢ: f. **ܘܡܬܝܬܝܢ**: *great, large*; pl. m. **ܘܡܬܝܬܝܢ**: and

ܘܡܬܝܬܝܢ: f. **ܘܡܬܝܬܝܢ**:

ܘܡܬܝܬܝܢ: *a large fish*, a word used to express the Gr. *ῥητος*. — Ar. **عَنْبَر** (the form **ܘܡܬܝܬܝܢ**: in Aethl. seems doubtful).

UZH: *faint, be faint, fainthearted, despond.* — Connected with **עָרַךְ** *be dark*, **עָרַךְ** *faint twilight* (comp. **עָרַךְ**, **עָרַךְ**, **עָרַךְ**?)

UWF: impf. **UP:** *cry out, lament.* — Ar. **عَوَى** *howl*, **عَوَى** *the jackal* (Heb. **עָרַךְ** from a rad. **עָרַךְ**); Syr. **ܥܪܚܐ**, **ܥܪܚܐ** and **ܥܪܚܐ**.

UR: *go round.* — Heb. **עָרַךְ** *surround.* — Hence **UWF:** *a circle, an assembly* (comp. **חֶלְקָה**).

URUF: *circuit.* The passage chap. III. 3. **URUF:** **URUF:** **URUF:** seems inaccurately expressed, since the words **URUF:** **URUF:** imply measurement in a straight line from one side to the other.

UEZ: *the eye, a fountain;* pl. **UEZT:** See Syr. gl. **ܥܝܢܐ**.

UR: *a man*, as opposed to **UR:** (*anest*) *a woman;* pl. **UR:**

UT: impf. **UT:** *surround.*

UR: impf. **UR:** *close, shut.* — Ar. **عَصَا** *bind up a wound;* **عَصَا**, Heb. **עָרַךְ**, *close the eyelids.*

UR: (form **UR**) f. **UR:** *closed, shut.*

UM: not used. IX. **UM:** impf. **UM:** *cast lots.* Denom. from

UM: *a tree* (also *the cross or gallows*), *wood, a lot* [for purposes of divination the Arabs used to employ small unfeathered arrows, or similar pieces of wood, with certain marks upon them; comp. *Ezech. XXI. 26*, and see *Gesenius' Thesaurus*, art. **קָסָם**]. — Ar. **عَصَا** *a staff, spear*, Heb. **עָרַךְ** *a tree, wood* (comp. *Phoen. UR wood* = Heb. **עָרַךְ**, *inscr. Tugg. l. 6. UR the*

cutters of wood, i. e. carpenters; according to Augustine, *iar*); Aram. 𐤆𐤍, 𐤆𐤍, 𐤀𐤎, 𐤅𐤎, also 𐤍𐤇𐤏, 𐤍𐤇𐤏.

𐤀𐤀𐤏: *produce worms*. Denom. from

𐤀𐤆: *a worm, maggot, caterpillar*; pl. 𐤀𐤆𐤏𐤕::

H:

H: f. 𐤆𐤕𐤕: *who, which, that*; pl. m. f. 𐤆𐤀:: Like the cognate 𐤕 in the Aram. dialects, it is used to circumscribe the genit., as 𐤏𐤇𐤏𐤕: 𐤇𐤏𐤕𐤕: *a psalm of David*, 𐤏𐤇𐤏: 𐤇𐤏𐤕𐤕: 𐤏𐤇𐤏𐤕𐤕: *a description of the righteous and of sinners*, 𐤇𐤏𐤕𐤕: 𐤆𐤕𐤕: 𐤆𐤇𐤇𐤏𐤕𐤕: *this is the gate of the Lord*. It is also used as a conj. *that*. — See Chald. gl. 𐤇.

𐤇: accus. H: f. 𐤇: *this, that*; pl. in. 𐤆𐤀: f. 𐤆𐤀:: Hence 𐤇𐤏𐤕: *thus*, 𐤆𐤏𐤕: *after this*.

𐤇𐤕𐤕: acc. 𐤇𐤕𐤕: f. 𐤇𐤕: acc. 𐤇𐤕: *this, that*; pl. m. 𐤆𐤀𐤕𐤕: acc. — 𐤕: f. 𐤆𐤀𐤕𐤕: acc. — 𐤕:: 𐤇𐤏: and 𐤇𐤏𐤕: acc. — 𐤕: m. f. *this, that*; pl. 𐤆𐤀𐤏: and 𐤆𐤀𐤏𐤕: acc. — 𐤕:: With these different forms comp. Ar. 𐤀, f. 𐤀 (𐤀, 𐤀), pl. 𐤀; 𐤀, f. 𐤀, pl. 𐤀; Himyar. inscr. 𐤀 (Rüdiger's Transl. of Wellsted's Travels, p. 384, 388, 398), 𐤀 (p. 398); Heb. m. 𐤇, f. 𐤇, 𐤇, 𐤇, m. f. 𐤇, pl. 𐤇, 𐤇; Phoen. 𐤇 m. f. (inscr. Sidon.), *syth* f. (Plaut. Poenul. I. 1, 1), 𐤇 (inscr. Sidon.); Aram. 𐤇, 𐤇, 𐤇, f. 𐤇, 𐤇, 𐤇, pl. 𐤇, 𐤇, 𐤇, 𐤇, 𐤇; in the Egypt. dial. 𐤇, f. 𐤇 (Gesenius, Monum. Phoen. p. 242).

𐤇𐤏𐤕: impf. 𐤇𐤏𐤕: subj. 𐤇𐤏𐤕: *remember, be mindful of*. VIII. 𐤕𐤏𐤕: *remember, recollect*. — See Chald. gl. 𐤕𐤕.

P:

P᳚ᳵ: *the right side, right hand.* — See Chald. gl. ימין.

P᳚ᳵ᳚: impf. **᳚P᳚ᳵ᳚:** *dry up, wither.* — See Chald. gl. יָבֵשׁ.

P᳚ᳵ᳚: *the dry land.*

P᳚ᳵ᳚: *Ἰωνᾶς, Jonah.*

᳚᳚᳚᳚: See **᳚᳚᳚᳚:**

᳚᳚᳚᳚: *now.* — Comp. of **᳚᳚:** = **᳚᳚** *this* (as in **᳚᳚᳚᳚:**), and a subst. denoting *time*, which appears in the Ar. **إِذَا**, **إِذَا**, *when*, **حِينَئِذٍ** *then*, **إِذَا** *then*, Heb. **כִּי**, Aram. **כִּי**, **כִּי**, and Aeth. **᳚᳚᳚᳚:** *when?*

R:

R᳚: *blood.* — See Chald. gl. **רָם**.

R᳚: *above, upon, on;* with suff. **R᳚᳚:** etc.

R᳚᳚: *a mountain;* pl. **᳚R᳚᳚:** Sam. **רָמֹת**, Heb. **רָמֹת**; connected with Chald. **רָם** (see Chald. gl.).

R᳚᳚: *be safe, sound.* IV. **᳚R᳚᳚:** *save, preserve,* impf.

᳚᳚᳚᳚: (*yādēkhēn*), subj. **᳚᳚᳚᳚:** (*yādkhēn*).

R᳚᳚: impf. **᳚᳚᳚᳚:** *do again, repeat, reiterate* (comp. **רָשָׁה**, **רָשָׁה**).

R᳚᳚: *second;* adv. acc. **R᳚᳚:** *a second time, again.*

R᳚᳚᳚: and — **᳚᳚:** f. — **᳚᳚᳚:** — **᳚᳚᳚:** *second.*

T:

T᳚᳚: impf. **᳚T᳚᳚:** subj. **᳚T᳚᳚:** *act, do, work.* — Ar.

جَبَر *set a broken limb, strengthen;* Heb. **בָּרַךְ**, Aram.

בָּרַךְ, **᳚᳚᳚**, **᳚᳚᳚**, *be strong.* As to the form, comp.

Ar. **عَمِلَ** *act, do*, whence **عَمَلٌ** *practice*, as opp. to **عِلْمٌ** *theory*.

ṬṢC: *a slave or servant*; pl. **ḤṬṢCṬ**:: See Chald. gl. **ṬṢ**.

ṬṬṢC: *trade, occupation*.

ṬṬṢC: *way of acting, conduct, acta, res gestae*; pl. **ṬṬṢCṬ**::

ṬṬP: impf. **ṬṬṬ**: *be humble or submissive to, serve or obey, praise and thank God in a humble spirit*. IX.

ṬṬṬP: *humble one'sself, confess one's sins, give thanks to God*. — Ar. **جَنَّا**, III. **جَانَا**, VI. **تَجَانَا**, *fall prostrate*, Aram. **ṬṬṬ**, **ṬṬ** *lie down*.

ṬṬZ: and **ṬṬZ**: *cry out*, esp. from pain, *groan*. — Ar. **جَارَ** *cry out*, Heb. **גָּרַד**, Syr. **ṬṬ**, *chide*.

ṬṬC: *outcry, groaning*.

ṬṬḤ:: A common verb in Ambhāric in the form **ṬṬ**: *possess, rule*; also found by Rödiger (transl. of Wellsted's Travels, p. 398) in the Himyaritic inser. under the form **ṬṬ**.

ḤṬṬḤ: *a ruler or master*; voc. **ḤṬṬḤ**:: pl. **ḤṬṬḤṬ**: and sometimes **ḤṬṬḤṬ**:: Hence **ḤṬṬḤ-ṬṬC**: *God* (lit. the Lord of the Earth). — As to its form, **ḤṬṬḤ**: seems related to the intensive adj. of the form **أَفْعَلٌ** in Arab., of which formation **ṬṬṬ**, **ṬṬṬ**, and **ṬṬṬ** are remnants in Heb.

ṬṬZ: impf. **ṬṬṬ**: *throw away, reject, abandon, neglect*. — Ar. **قَذَفَ** (see the Arab. text, chap. II. 11).

18: *the face, countenance, surface, front.*

חפ18: = חפני, חפני.

14Tח: *overturn, destroy.* VII. T14Tח: *be overturned, destroyed.* Appar. comp. of جَفَّ tilt over a vessel and pour out its contents, dash to the ground, and فَتَّ break. Cognate words in actual use in Aeth. are 14U: *attack, insult* (Ar. جَفَعَ dash to the ground, جَفَا insult), and 4TТ: *break* (Heb. פָּצַ, Ar. فَتَّ).

м:

ТФ: *very, excessively.*

м4х: *be extinguished, perish.* IV. хТ4х: *extinguish, destroy.* — Ar. طَفِيَ, Chald. טָפַי, טָפַי.

Ⲁ:

Ⲁⲕⲕ: impf. ⲡⲀⲕⲕ: *give shade, overshadow.*

Ⲁⲕⲕⲥ: *shade, shadow.* — See Chald. gl. טָלַל.

Ⲁⲕⲡ: impf. ⲡⲀⲕⲕ: *pray, vow.* — See Chald. gl. נָלַן.

Ⲁⲕⲥ: *prayer;* pl. Ⲁⲕⲥⲥ:

ⲀⲕⲰ: not used. III. ⲀⲕⲰ: *labour, bestow labour upon, be distressed or afflicted.*

Ⲁⲕⲥ: *a temple or palace;* pl. Ⲁⲕⲕⲥ:: Ar. صَرَحَ, Heb. צָרַח.

Ⲁⲕⲙ: *cry out.* — Ar. صَرَخَ, Heb. צָרַח, Chald. צָרַח; in Syr. we find ܥܝܨܬܐ a harsh cry, as of an eagle, peacock, etc.

Ⲁⲕⲙ: *a cry.* — Ar. صَرَخَ.

𐤀𐤌: impf. 𐤀𐤌𐤕𐤕: *fast*. — See Chald. gl. 𐤌𐤕.

𐤀𐤌: *a fast*; pl. 𐤀𐤌𐤕𐤕::

𐤀𐤌𐤕: and 𐤀𐤌𐤕: impf. 𐤀𐤌𐤕𐤕: *cry out, call, invoke*. —

Ar. صَاح, Heb. שָׁעַץ, שָׁעַץ, Aram. ܨܥܥ, ܨܥܥ.

𐤀𐤌𐤕: *be just, be truthful, tell the truth*. — Ar. صَدَقَ

tell the truth, صدَّق truth, sincerity: Heb. צַדִּיק *be*

just, Syr. ܐܕܝܢ *just, proper, fitting*, Heb. צַדִּיק, Aram.

ܥܕܝܢ, ܥܕܝܢ, *what is just and right, justice, law*.

𐤀𐤌𐤕: *just, veracious*.

𐤀:

𐤀𐤌𐤕: *the sun*. — Ar. ضَحَى *the time when the sun is*

high and shines brightly, the sun; ضَحَّ and ضُكَّ *the*

sun. Comp. also صَحَا, 𐤀𐤌𐤕: *be clear*, اِسْتَضَى *clear-*
ness of sky; and see Syr. gl. ܨܥܥ.

𐤀𐤌𐤕: *the left, the left hand*.

𐤀:

𐤀𐤌𐤕: *a river*; pl. 𐤀𐤌𐤕𐤕: — 𐤀𐤌𐤕:: Ar. فَلَجَ *a small*

stream, Heb. פִּלֵּג. From a rad. 𐤀𐤌𐤕: = Ar. فَلَجَ,

Heb. פָּלַג, Aram. ܦܠܓ, ܦܠܓ, ܦܠܓ, *separate, divide*.

𐤀𐤌𐤕: impf. 𐤀𐤌𐤕𐤕: *separate, distinguish*. In the other

dialects the rad. فَلَت, פָּלַט, ܦܠܬ, means *escape* (see

Syr. gl.), but the idea of *cleaving* or *separating* at-

taches to the syll. 𐤀𐤌 in فَلَّ, 𐤀𐤌, 𐤀𐤌, 𐤀𐤌, فَلَجَ, 𐤀𐤌, 𐤀𐤌.

فَلَا, فَلَقَ, فَلَع, فَلَدَ, فَلِه, فَلَح, فَلَحَ, and cognate words.

ḌḤ: not used. VII. **ṬḤ**: impf. **ṬḤḤ**: rejoice, be glad. — Ar. **فَصَحَ** be clear, **يَوْمٌ فَصَحٌ** a clear day; Syr. **أَفْصَحَ**: gladden or more prob. connected with **فَسَحَ** be wide, spacious; comp. **بَسَطَ** spread out, VII. **اِنْبَسَطَ** be glad, **شَرَحَ** widen, expand, VII. **اِنْشَرَحَ** be cheerful.

കുഡ: joy.

ꠘꠘ: impf. **ꠘꠘ:** *be afraid, fear.*

ᐱᑕᑦᑦᑦ: *fear.*

𐤀𐤊𐤏𐤐: impf. **𐤀𐤊𐤏𐤐**: *examine* or *survey*, *count*; *wish*, *desire*. — Heb. **בִּקַּרְתָּ** *examine*, *survey*, *miss upon examination* or *survey* (1 Sam. XX. 6, XXV. 15); Ar. **فَقَدَ** *seek* what has been lost, *long for*, **فَقْدٌ** *longing*, *regret*.

AZD: impf. **EAT**: send. — Heb. אָזַד, Aram. אֲזַד, אִזְדּוּ, אִזְדּוּנִי
 אֵלַי, אֵלַי turn (vertit se), אֶפְסֵיךְ the face; comp.
 אֶפְסֵיךְ send, אֶפְסֵיךְ turn towards, אֶפְסֵיךְ the face.

᠘᠘ᠲᠤ: *a road, journey, way of life, conduct*: pl. ᠘᠘ᠳᠤ:

ⲕⲓⲡⲏⲥⲓⲥ Comp. ⲛⲁⲣⲏ, ⲛⲁⲣⲏ^s, ⲛⲁⲣⲏ^s, ⲛⲁⲣⲏ^s, ⲛⲁⲣⲏ^s, etc.

זָרַפּ: *impf.* **רָזַרַפּ:** *restore or make good, requite good or evil, fulfil, perform.* — Ar. **فَدَى**, Heb. **פָּדָה**, *ransom.*

ᐱᐱᐱᐱ: *be more abundant, exceed, excel.*

Ἀ.Ρ. Ἀ.Ρ.: *the greater part*; adv. acc. — **Π.:** *very, much,*
with **ἤδη:** *more than.*

LMZ: impf. PZTC: *create*. — Ar. فَطَرَ. See Gesenius' Thesaurus, art. פָּצַר.

PTZt: *creation*. — Ar. فِطْرَةٌ.

LR: impf. PLR: *end, finish, fulfil*. VIII. tLR: pass. — Ar. فَصَمَ *cut, break*, IV. اَنْصَمَ *cease*: Heb. פָּצַע.

ARABIC VERSION.

بِسْمِ الْآلِ وَالْإِ بْنِ وَالرُّوحِ الْقُدِّسِ إِلَهٍ وَاحِدٍ *
تَرْجَمَةُ نُبُوَّةِ يُونَانَ النَّبِيِّ ابْنِ مَتَّى (١) صَلَاتُهُ تَكُونُ مَعَنَا آمِينَ *
الْفَصْلُ الْأَوَّلُ *

- 1 وَكَانَتْ كَلِمَةُ الرَّبِّ عَلَى يُونَانَ بْنِ مَتَّى (٢) يَقُولُ لَهُ، ثُمَّ
- 2 فَانْطَلِقْ إِلَى نِينَوَى الْمَدِينَةِ الْعَظِيمَةِ وَنَادِ (٣) فِيهَا بِإِنَّ
- 3 شُرُوكُمْ قَدْ صَعِدَتْ أَمَامِي، وَقَامَ يُونَانُ لِيَنْتَرِ إِلَى تَرْسِيسَ
- مِنْ قُدَّامِ الرَّبِّ وَهَبَطَ إِلَى يَافَا وَوَجَدَ سَفِينَةً تَخْرُجُ إِلَى
- تَرْسِيسَ فَأَعْطَى الْمَلَّاحَ أَجْرَهُ وَنَزَلَ فِي السَّفِينَةِ لِيَدْخُلَ
- 4 مَعَهُمْ إِلَى تَرْسِيسَ هَرَبًا مِنْ قُدَّامِ الرَّبِّ، فَأَهَبَ الرَّبُّ
- رِيحًا عَظِيمَةً فِي الْبَكْرِ وَكَانَ مَوْجٌ عَظِيمٌ فِي الْبَكْرِ وَكَانَتْ
- 5 السَّفِينَةُ تَتَمَايَلُ لِيَتَنَكَّسَرَ، وَفَرَّقَ (٤) الْمَلَّاحُونَ وَجَّارَ كُلِّ
- إِنْسَانٍ مِنْهُمْ إِلَى إِلَهِهِ وَطَرَحُوا مَتَاعًا مِنَ السَّفِينَةِ فِي
- الْبَكْرِ لِيُخَفِّفُوا عَنْهَا وَيُونَانُ (٥) هَبَطَ إِلَى أَسْفَلِ السَّفِينَةِ

١) Ms. متى. ٢) Ms. مسا. ٣) Vulg. for وَنَادِ. ٤) Ms. وفرق.

٥) The Ms. adds لحق.

وَنَامَ، فَدَنَا سَيِّدُ السَّفِينَةِ وَالْمَلَّاحُونَ وَقَالُوا لَهُ لِمَاذَا 6
تَنَامُ فَمُ أَأَدْعُوا؟^{١)} إِلَهَكَ لَعَلَّ اللَّهَ يُخَلِّصَنَا وَلَا نَهْلِكَ،
وَقَالَ الرَّجُلُ مِنْهُمْ لِصَاحِبِهِ تَعَالَوْا نَقْتَرِعْ لِنَعْلَمَ هَذَا الشَّرُّ 7
مِنْ قَبْلِ مَنْ جَاءَ عَلَيْنَا فَأَقْتَرَعُوا فَصَارَتْ الْفُرْعَةُ عَلَى
يُونَانَ، فَقَالُوا لَهُ أَخْبِرْنَا هَذَا الشَّرُّ لِمَاذَا أَتَى عَلَيْنَا وَمَا 8
ذَا عَمَلِكَ وَمِنْ أَيْنَ أَنْتَ وَأَيُّ أَرْضٍ أَرْضُكَ وَمِنْ أَيِّ شَعْبٍ
أَنْتَ، فَقَالَ لَهُمْ يُونَانُ أَنَا عِبْرَانِيٌّ وَلِلَّهِ لِرَبِّ السَّمَاءِ أَخْشَى 9
الَّذِي خَلَقَ الْبَرَّ وَالْبَحَرَ، فَفَرَّقُوا^{٢)} مِنْهُ الْقَوْمَ فَرَقًّا شَدِيدًا 10
وَقَالُوا لَهُ مَاذَا صَنَعْتَ لِأَنَّ أَوْلَايَكَ النَّاسَ عَلِمُوا أَنَّهُ مِنْ
قَدَامِ آلِلَةٍ هَرَبَ، فَلَمَّا أَخْبَرَهُمْ قَالُوا لَهُ فَمَاذَا نَصْنَعُ بِكَ 11
حَتَّى يَسْكُنَ الْبَحْرُ عَنَّا لِأَنَّ الْبَحَرَ هُوَذَا مُنْطَلِقٌ يَزْخُرُ
عَلَيْنَا، قَالَ لَهُمْ خُذُونِي وَأَطْرَحُونِي فِي الْبَحْرِ وَهُوَ يَسْكُنُ 12
عَنكُمْ لِأَنِّي أَعْلَمُ أَنَّ هَذَا الْمَوْجَ الْعَظِيمَ مِنْ أَجْلِ هَاجَ
عَلَيْكُمْ، فَجَهِّدُوا أَوْلَايَكَ النَّاسُ أَنْ يَرْجِعُوا إِلَى السَّاحِلِ 13
فَلَمْ يَجِدُوا إِلَى ذَلِكَ سَبِيلًا لِأَنَّ الْبَحَرَ كَانَ ذَاهِبًا يَزْخُرُ
عَلَيْهِمْ، وَدَعَوْا الرَّبَّ وَقَالُوا أَيُّهَا الرَّبُّ لَا تَكْشِبْ عَلَيْنَا 14
أَلَدَمَ الرَّكِيِّ وَلَا نَهْلِكَ بِنَفْسِ هَذَا الرَّجُلِ إِنَّكَ أَنْتَ الرَّبُّ
وَأَنْتَ تَصْنَعُ مَا تَشَاءُ، وَأَخَذُوا يُونَانَ وَطَرَحُوهُ فِي الْبَحْرِ 15
فَاسْتَقَرَّ الْبَحْرُ وَهَدَّتْ^{٣)} أَمْوَاجُهُ، وَفَرَّقُوا^{٤)} أَوْلَايَكَ النَّاسُ مِنْ 16

١) Vulg. for أَأَدْعُ. ٢) Ms. ففرقوا and فرقا. ٣) Vulg. for وَهَدَّتْ.

٤) Ms. وفرقوا and فرقا.

قُدَّامَ الرَّبِّ قَرَنًا شَدِيدًا وَدَبَّحُوا ذَبَائِحَ لِلرَّبِّ وَنَذَرُوا
لَهُ النَّذُورَ *

الفصل الثاني *

- 1 وَهَيَّاَ الرَّبُّ حُوتًا عَظِيمًا فَابْتَلَعَ يُونَانَ وَكَانَ يُونَانُ فِي بَطْنِ
- 2 الْحُوتِ ثَلَاثَةَ أَيَّامٍ وَثَلَاثَ لَيَالٍ، وَصَلَّى يُونَانُ النَّبِيُّ قُدَّامَ
- الرَّبِّ إِلَهِهِ وَهُوَ فِي بَطْنِ الْحُوتِ وَقَالَ * صَلَاةُ يُونَانَ وَهُوَ
- 3 فِي بَطْنِ الْحُوتِ * دَعَا الرَّبَّ فِي حُزْنِي فَأَجَابَنِي وَمِنْ
- 4 بَطْنِ الْجَحِيمِ تَضَرَّعْتُ إِلَيْهِ وَسَمِعَ صَوْتِي، طَرَحَنِي فِي غُورِ
- 5 قَلْبِ الْبَحْرِ وَالْأَنْهَارُ أَحَاطَتْ بِي وَجَمِيعُ أَمْوَاجِكَ عَلَيَّ
- 6 عَبَرْتُ، وَأَنَا بِحَقِّ قُلْتُ إِنِّي تَبَاعَدْتُ مِنْ حِذَاءِ عَيْنَيْكَ
- 7 أَتْرَانِي الْآنَ أَعُودُ فَأَنْظُرَ إِلَى هَيْكَلِكَ الْبَقْدَسِ، وَقَدْ أَحَاطَتْ
- بِي الْبَيَاهُ وَوَصَلَتْ إِلَى نَفْسِي وَالْأَهْوَالُ أَحَاطَتْ بِي فِي أَسْفَلِ
- 8 الْبَحْرِ وَاحْتَبَسَ رَأْسِي، وَإِلَى أَسْفَلِ الْجِبَالِ هَبَطْتُ أَغْلَاقَهَا ^k
- فِي وَجْهِي إِلَى الدَّهْرِ وَمِنْ الْعَنَارِ ^ل أَصْعَدْتُ حَيَاتِي إِلَيْكَ
- 9 يَا رَبِّي وَإِلَهِی، حَيْثُ آغْتَمْتُ نَفْسِي ذَكَرْتُكَ الرَّبَّ وَدَخَلْتُ
- 10 صَلَاتِي أَمَّا مَكَ ^م إِلَى هَيْكَلِكَ الْبَقْدَسِ، وَكُلُّ الَّذِينَ يَحْفَظُونَ
- 11 الشُّكْرَ أَتَرَّبُ لَكَ ذَبَائِحَ وَمَا نَذَرْتُ أُوقِيهِ لِلرَّبِّ * وَأَمَرَ
- الرَّبُّ الْحُوتَ فَقَذَفَ يُونَانَ فِي الْبَيْسِ *

الانسان. Ms. ^m. العبار. Ms. ^ل. اعلاقتها. Ms. ^k. وتلته. Ms. ^ج.

الفصل الثالث *

وَأَتَى كَلَامُ اللَّهِ إِلَى يُونَانَ مَرَّةً ثَانِيَةً يَقُولُ لَهُ، ثُمَّ وَأَنْطَلِقُ
إِلَى نِينَوَى الْمَدِينَةِ الْعَظْمَى وَنَادَى ^١) فِيهَا بِمَا أَقُولُ لَكَ،
وَقَامَ يُونَانُ فَأَنْطَلَقَ إِلَى نِينَوَى مِثْلَ كَلِمَةِ الرَّبِّ وَنِينَوَى
كَانَتْ ^٢) مَدِينَةً عَظِيمَةً مَسِيرَةَ ثَلَاثَةِ أَيَّامٍ، وَبَدَى ^٣) يُونَانُ
أَنْ يَدْخُلَ إِلَى نِينَوَى مَسِيرَةَ يَوْمٍ وَاحِدٍ وَنَادَى وَقَالَ مِنْ
الآنَ إِلَى أَرْبَعِينَ يَوْمًا مَدِينَةُ نِينَوَى تَنْكَسِفُ، فَأَمَنُوا
أَهْلُ نِينَوَى بِاللَّهِ وَفَرَضُوا الصَّوْمَ وَلَبَسُوا الْمُسُوحَ مِنْ
كِبَارِهِمْ إِلَى صِغَارِهِمْ، وَأَنْتَهَتْ الْكَلِمَةُ إِلَى مَلِكِ نِينَوَى
فَقَامَ عَنْ كُرْسِيِّهِ وَنَزَعَ تَاجَهُ وَلَبَسَ مِسْحًا وَجَلَسَ عَلَى
الرَّمَادِ، وَنَادَى فِي نِينَوَى وَقَالَ الْمَلِكُ وَأَشْرَافُهُ أَمَرُوا النَّاسَ
وَالنَّبِيرَانَ وَالْغَنَمَ وَالْبَهَائِمَ أَنْ لَا يَدْخُلُوا شَيْئًا مِنَ الطَّعَامِ
وَلَا يَرْعَوْا وَالْمَاءَ فَلَا يَشْرَبُوا، وَلَكِنْ يَلْبَسُونَ الْمُسُوحَ
النَّاسُ وَالْبَهَائِمُ أَيْضًا وَيَدْعُونَ اللَّهَ وَيَضْرَعُونَ إِلَيْهِ وَأَنْ
يَرْجِعَ كُلُّ إِنْسَانٍ ^٤) عَنْ طَرِيقِهِ السَّوِّ وَعَنِ الظُّلُمِ الَّذِي
فِي يَدَيْهِ، وَقَالُوا مِنْ ^٥) هَذَا الَّذِي يَعْلَمُ إِنْ اللَّهُ يُقْبِلُ
إِلَيْنَا وَيَتَرَحَّمُ عَلَيْنَا وَيَرْدُّ عَنَّا رَجْرَةً وَغَضَبَةً لِيَلَّا نَهْلِكَ،

^١) Vulg. for وَنَادَى. ^٢) The Ms. adds بعيدة. ^٣) Vulg. for وَبَدَأ.

^٤) Ms. انسانًا. ^٥) So Ms., according to the Egyptian dialect, for مَنْ.

10 وَنَظَرَ اللَّهُ إِلَى أَعْمَالِهِمْ أَنَّهُمْ قَدْ تَابُوا وَرَجَعُوا عَنْ طَرَفِهِمْ
السُّوءِ فَرَدَّ غَضَبَهُ وَرَجَزَهُ عَنْهُمْ فَلَمْ يُبَيِّدْهُمْ^(*) ❀

الفصل الرابع ❀

1 وَحَزَنَ يُونَانُ حَزَنًا شَدِيدًا وَتَكَرَّرَ مِنْ ذَلِكَ جِدًّا، وَصَلَّى
2 وَقَالَ قُدَّامَ الرَّبِّ أَيُّهَا الرَّبُّ أَلَمْ تَكُنْ هَذِهِ كَلِمَتِي وَأَنَا
فِي بِلَادِي وَلِذَلِكَ سَبَقْتُ وَفَرَرْتُ إِلَى تَرْسِيسَ قَدْ عَرَفْتُ
بِحَقِّكَ أَنَّكَ إِلَهُ الرُّووفِ ذُو التَّوَدَةِ كَثِيرُ الرَّحْمَةِ تَرُدُّ الشَّرَّ،
3 أَلَا يَا رَبِّ^(١) أَنْزِعْ نَفْسِي مِنِّي لِإِنَّ الْمَوْتَ أَنْفَعُ لِي مِنَ
4 الْحَيَاةِ، وَقَالَ لَهُ الرَّبُّ مَا أَشَدَّ مَا حَزَنْتَ يَا يُونَانُ، وَخَرَجَ
5 يُونَانُ خَارِجَ الْمَدِينَةِ وَأَتَّخَذَ لَهُ هُنَاكَ مِظْلَةً^(٢)، وَإِنَّ
6 اللَّهَ الرَّبَّ أَمَرَ أَصْلَ الْفَرْعِ فَنَبَتَ وَارْتَفَعَ عَلَى رَأْسِ يُونَانِ
وَصَارَ ظِلَالًا عَلَى رَأْسِهِ وَتَفَرَّجَ^(٣) مِنْ شِدَّتِهِ وَفَرِحَ يُونَانُ
7 بِأَصْلِ الْفَرْعِ فَرَحًا عَظِيمًا، وَفِي الْيَوْمِ الْآخِرِ أَمَرَ اللَّهُ دُودَةً
8 فِي مَطْلَعِ الْفَبْحَرِ فَضْرَبَتْ أَصْلَ الْفَرْعِ وَفَرَضَتْهُ، فَلَمَّا طَلَعَتِ
الشَّمْسُ أَمَرَ اللَّهُ رِيحَ السُّبُومِ فَيَبَسَ أَصْلُ الْفَرْعِ وَحَمِيتِ
الشَّمْسُ فِي رَأْسِ يُونَانِ فَأَعْتَمَ وَسَالَ لِنَفْسِهِ الْمَوْتُ وَقَالَ

^(*) Ms. يبيدھم. ^(١) For رَبِّي. ^(٢) Several words are wanting

here, which may be thus supplied from the London Polyglot:

وَجَلَسَ تَحْتَهَا فِي الظِّلِّ إِلَى أَنْ يَرَى مَا يَكُونُ فِي الْمَدِينَةِ،

^(٣) Ms. وتفرخ.

إِنَّكَ يَا رَبِّ لَقَادِرٌ أَنْ تَنْزِعَ نَفْسِي مِنِّي لِأَنِّي لَسْتُ خَيْرًا
 مِنْ آبَائِي، وَقَالَ الرَّبُّ لِيُونَانَ مَا أَشَدَّ مَا حَزَنْتَ عَلَيَّ 9
 أَصْلِ الْقَرْعِ فَقَالَ يُونَانُ جِدًّا أَحَزَّنْتَنِي حَتَّى الْمَوْتِ، فَقَالَ 10
 لَهُ الرَّبُّ أَنْتَ شَفِقتَ عَلَيَّ أَصْلِ الْقَرْعِ الَّذِي لَمْ تُعْنِ فِيهِ
 وَلَمْ تُرَبِّهِ ^{١١} الَّذِي إِنَّهُ فِي لَيْلَةٍ نَبَتَ وَفِي لَيْلَةٍ يَبَسَ، فَكَيْفَ لَا 11
 أَشْفُقُ أَنَا عَلَى يَبِنَوَى الْمَدِينَةِ الْعَظِيمَةِ الَّتِي فِيهَا أَكْثَرُ
 مِنْ اثْنَتَيْ عَشْرَةَ ^{١٢} رِبْوَةً مِنَ النَّاسِ الَّذِينَ لَا يَعْرِفُونَ
 أَيْمَانَهُمْ ^{١٣} مِنْ يَسَارِهِمْ وَبَهَائِمُ كَثِيرَةٌ *
 تَمَّ بِمَعُونَةِ اللَّهِ تَرْجَمَةُ نُبُوَّةِ يُونَانَ النَّبِيِّ صَلَاتُهُ تَحْفَظُنَا
 آمِينَ *

^{١١}) Ms. تربيه.

^{١٢}) Ms. عشر.

^{١٣}) Ms. ايمانهم.

GLOSSARY.

1

ا interrog. particle; always joined in writing to the following word, as اَلَمْ — See Chald. gl. ٦.

اَبَ a father; gen. اَبٍ, acc. اَبًا; in the construct state, nom. اَبُو, gen. اَبِي, acc. اَبَا; du. اَبَوَانِ two fathers, also father and mother; pl. اَبَاءُ fathers, ancestors. — See Syr. gl. ١٠.

اِبْنِ. See بَنَى.

اَتَى, impf. يَأْتِي, come. — See Chald. gl. ٨٨٨.

اَجْرٌ a reward, hire; pl. اُجُورٌ. See Chald. gl. ٨٨٩.

اَجَلَ cause (to be carefully distinguished from اَجَلَ fate, death); لِاَجَلٍ or مِنْ اَجَلٍ on account of, because of.

اَخَذَ, impf. يَأْخُذُ, imper. خُذْ, take, seize. VIII. اِتَّخَذَ (for اِتَّخَذَ or اِيْتَّخَذَ, as اِتَّجَرَ receive hire, اِتَّزَرَ put on the robe called اِزَارٌ izār), take (for one's self), choose, make. — See Syr. gl. ١٥٦.

آخَرُ other, another, pl. آخِرُونَ and آخِرُ; f. آخِرَى, pl. آخِرَاتُ and آخِرِيَّاتُ. — See Chald. gl. ٨٨٩.

أَرْضٌ f. *the earth, the ground, a country*; pl. أَرْضُونَ. — See Chald. gl. ארע.

أَسْمٌ. See سَمَا.

أَصْلٌ a *root, origin*; pl. أَصُولٌ. Prob. connected with وَصَلَ *join, unite*.

أَلٌ def. art. *the*; pron. by many of the Badawīn *hal* (Z. d. D. M. G. vol. VI. p. 217); when followed by the letters ن ل ظ ط ض ص ش س ز ر ذ د ث ت the final ل is assimilated, e. g. التَّمَرُ *the date*, الشَّمْسُ *the sun*, الظُّلْمُ *injustice*. — Heb. Phoen. הָל for הָלָ.

الَّذِي f. الَّتِي, *who, which, that*; du. nom. m. الَذَّان, f. الَذَّان; pl. الَذَّيْنَ, f. الَذَّات or الَذَّاتِي. Rarer forms are: pl. m. الِأَوَّلَى or الِأَوَّلَى, f. الِأَوَّلَى, الِأَوَّلَى or الِأَوَّلَى; very rare: sing. m. الَذَّ, f. الَذَّ, pl. nom. m. الَذَّون. — الَّذِي is comp. of the art. أَل, a demonstr. letter ل (see ذَالِكَ), and the pron. ذَا, f. ذِي; and is therefore orig. nothing more than an emphatic demonstr., the Heb. הָלָו, הָלָו, Phoen. אָלו (inser. Eryc. l. 7). The art. أَل, and a cognate form of the demonstr. pron. ذُو (which see), are both used, though very rarely, as relatives. Comp. H: הָ, הָ, הָ.

إِلَٰهٌ or إِلَهٌ a *god, an idol*; pl. آلِهَةٌ; with the art. إِلَٰهَةٌ, usually إِلَهُ, *God*. — See Chald. gl. אלה.

إِلَى to, towards, in addition to, until; with suff. إِلَيَّ, etc. — Heb. אֶלַי, poet. אֶלַי. See Chald. gl. לות.

أَم, impf. يَوْمٌ, prop. *precede*, hence *set an example, teach*.

أَمَامَ^ف *in front, before*; prop. the acc. of a noun أَمَامَ^س
the front.

أَمَرَ^ف, impf. يَأْمُرُ^س, imper. مُرْ^س, *order, command*. — See Chald.
gl. אָמַר.

أَمِنَ^ف, impf. يَأْمِنُ^س, *be void of fear, secure, confide in*. IV.
أَمَّنَ^ف *make safe, protect*, with بِ^س, *believe in*, whence
إِيمَانٌ^س *belief, faith*. — See Chald. gl. אָמַן.

أَمِينَ^ف, آمِينَ^ف, آمين^س, *Amen*.

أَنَّ^ف conj. *that*. After verbs of wishing, fearing, ordering,
etc., and in gen. when a relation of design or cau-
sation is expressed, it requires the subj., as: أَخَافُ^ف أَنَّ^ف
يَفْعَلُ^ف كَذَا^ف وَكَذَا^ف *I fear that he will do so and so*,
أَرَدْتُ^ف أَنَّ^ف أَكْرِمَهُ^ف *I wished to do him honour*; but if merely
introducing the statement of a fact, it is followed by
the perf. or impf. indic., as عَجِبْتُ^ف أَنَّ^ف كَتَبَ^ف *I wonder*
that he wrote, أَعْلَمُ^ف أَنَّ^ف يَنَامُ^ف *I know that he is asleep*.

أَنَّ^ف conj. *that*, followed by a noun or pron. in the acc.,
e. g. حُكِيَ^ف أَنَّ^ف شَيْخًا مِّنْ شُيُوخِ بَغْدَادَ كَانَ لَهُ تَلْبِيذَانِ^ف
it is related that a certain shaiikh in Bagdad had two
disciples, حُكِيَ^ف أَنَّهُ^ف كَانَ بِمِصْرَ مَلِكٌ^ف *it is related that*
there was in Egypt a king. With the suff. 1 pers.
sing. the form أَنَّنِي^ف is equally common with أَنَّنِي^ف.

إِنِ^ف conj. *if*. In correlative clauses, as the general rule, it
requires the verb of each clause to be in the perf. or
the jussive, as: إِنِ^ف فَعَلْتَ^ف ذَلِكَ هَلَكَتَ^ف or إِنِ^ف تَفْعَلْ^ف
ذَلِكَ تَهْلِكُ^ف *if you do this, you (will) perish* — See
Chald. gl. אִם.

اِنَّ a particle having the sense of *utique* or *profecto*, and followed by a noun or pron. in the acc., e. g. اِنَّ اِلَهًا *profecto Deus omnipotens est.* In many cases it does not admit of any transl. into English, e. g. ثُمَّ اِنَّهَا قَالَتْ *then she said.* With the suff. 1 pers. sing. اِنِّى is used as well as اِنِّى.

اَنَا *I*, pl. نَحْنُ *we*. In poetry the second syll. is often short (u u); the form اُنْ is also said to occur (comp. Aeth. አህኑ:). — See Chald. gl. אנה.

أَنْتَ, f. أَنْتِ, *thou*; du. أَنْتُمَا, pl. m. أَنْتُمْ; f. أَنْتُنَّ. — See Chald. gl. אנה.

اِنْسَانٌ *a man, person, individual*; pl. اُنَاسٌ or نَاسٌ. The fem. اِنْسَانَةٌ is said to exist. — See Chald. gl. אנה.

اَهْلٌ *the family or kindred of a man, the people or inhabitants of a place*; pl. اَهَالٌ, اَهْلُونَ. — The word orig. means a man's *tent*, Heb. אהל (comp. בֵּית, בֵּית, and *house*).

أَوَّلٌ *first*, pl. اَوَّلُونَ, اَوَائِلُ, اَوَّلُ; f. اَوَّلَى, pl. اَوَّلٌ. اَوَّلَائِكَ. See ذَاكَ.

آنَ *time, a moment*; adv. acc. اَلآنَ *now*.

أَيُّ, f. أَيَّةٌ, *who, which, what? whoever, whatever*. — See Chald. gl. א. — يَا أَيُّهَا, or simply أَيُّهَا, interj. *O!* followed by a def. noun in the nom., as أَيُّهَا الرَّزِيزُ *O vizir!*

أَيْضًا *again, also*; prop. the acc. of a noun اَيِّضٌ *returning, repetition*, from اَيَّضَ, impf. يَيِّضُ, *return* (comp. Syr. ܐܝܨ from ܐܝܨ).

أَيْنَ *where?* مِنْ أَيْنَ *whence?* إِلَى أَيْنَ *whither?* — See Chald. gl. 18.

ب

بِ in, at or near, by, with, on account of, etc. — See Chald. gl. 2.

بَحْرٌ *the sea, a large river*; pl. بَحَارٌ, بُحُورٌ, أَبْحَرٌ. — See Aeth. gl. 1117:

بَدَأَ, impf. يَبْدَأُ, *begin*. The form بَدَى, chap. III. 4, is vulgar.

بَرٌ *the dry land, a plain or desert*. — See Syr. gl. 3.

بَطَلَ, impf. يَبْطُلُ, *be in vain, useless, fruitless, idle*. — Aeth. 1118: *be in vain*, Heb. בָּטַל *cease from labour*, Aram. ܒܬܝܠ, ܒܬܝܠ, ܒܬܝܠ, *cease, desist*.

بَاطِلٌ part. adj. *vain, useless; false, wrong*, opp. to حَقٌّ.

بَطْنٌ *the belly, womb, the innermost part*; pl. أَبْطُنٌ, بَطُونٌ. — Heb. בֶּטֶן, Chald. ܒܬܢܐ.

بَعُدَ, impf. يَبْعُدُ, and بَعِدَ impf. يَبْعِدُ, *be distant, far off*. VI. تَبَاعَدَ *recede from one another, be removed or distant*. — Aeth. 1119: *change, alter*.

بَعِيدٌ, f. بَعِيدَةٌ, *distant*.

بَلَدٌ *a town or city, province, country*; pl. بِلَادٌ, بُلْدَانٌ.

بَلَغَ, impf. يَبْلُغُ, *swallow*. VIII. اِبْتَلَعَ *id.* — See Chald. gl. 19.

بَنَى, impf. يَبْنِي, *build*; بَنَى عَلَى أَهْلِهِ or بَنَى بِأَهْلِهِ *marry and beget children* (comp. בָּנָה בֵּית לְפָלְנִי or עָשָׂה Deut.

XXV. 9, 2 Sam. VII. 11, 27; Turkish **اَوْلَيْتَبَكَ** evlenmek, *marry*, from **اَوْ** *ev*, *a house*). — Heb. **בָּנָה**, Aram. **בָּנָא**, **בָּנָא**, **בָּנָא**.

ابْنٌ *a son*; pl. **بَنُونَ**, **ابْنَاءَ**. In stating names of persons, it takes the form **بُن**, but only when immediately preceded and followed by a proper name; e. g. one **الشَّيْخُ عَبْدُ اللَّهِ بْنِ مَسْعُودٍ** may also be spoken of **ابْنُ مَسْعُودٍ**. — Heb. Phoen. **בֶּן** (**בֶּן** - **בֶּן**); in Aram. only the pl. **בְּנִין**, **עֵיטָא**, **בְּנִין** occurs. — The fem. is **ابْنَةٌ** or **بִּנְת** *a daughter*, pl. **בְּנָת**, Heb. Phoen. **בַּת** (for **בֶּת**), with suff. **בְּתִי**, Aeth. **በጌት**; in the phrase **በጌት: ሀይት** *the pupil of the eye*; Aram. pl. **בְּנִין**, **عَیْ**, **بְּנִין**. — See Chald. gl. **בר**.

بهم not used. IV. **أَبَهُم** *shut*. X. **إِسْتَبَهُم** *be dumb*. **بَهِيْمَةٌ** *an animal* (we speak of „the dumb animals“); pl. **بَهَائِم**. — Heb. **בְּהֵמָה**, Sam. **בְּהֵמָה**; Aeth. **በሃይማ** *dumb*. **بَادَ**, impf. **يَبِيدُ**, *go away, perish*. IV. **أَبَادَ** *destroy*. Comp. **הָלַךְ**, **הָלַךְ**, and **מָצָא**. — See Chald. gl. **אבר**.

ت

تَوَدَّ. See **وَدَّ**.

تَحْتَ *under, beneath*; acc. of a subst. **تَحْت** *the lower part*. — See Chald. gl. **תחת**.

تَرْجَمَ *translate from one lang. into another, interpret, explain, entitle*. — Aeth. **ተርጉሞ**; Aram. **תרגם**. Hence Ar. **تَرْجَمَان**, Aeth. **ተርጉሞ**; Chald. **תרגמן** (**תרג**).

Syr. ܐܡܢܐ, *an interpreter* (Ital. *turcimanno*, Portug. *turgimão*, *trugimão*, Fr. *drogman*, Engl. *dragoman*).

ܐܬܪܝܬܐ *a translation, history, chapter or section*; pl. ܐܬܪܝܬܐ. — Chald. ܐܬܪܝܬܐ.

ܐܬܪܝܬܐ, ܐܬܪܝܬܐ, ܐܬܪܝܬܐ, *Tartessus*. The geographical Lexicon entitled ܐܬܪܝܬܐ has ܐܬܪܝܬܐ.

ܐܬܪܝܬܐ, impf. ܐܬܪܝܬܐ, *leave or abandon, let*. — See Chald. ܐܬܪܝܬܐ.

ܐܬܪܝܬܐ, impf. ܐܬܪܝܬܐ, *be whole, entire, complete or finished; finish*, — Heb. ܐܬܪܝܬܐ.

ܐܬܪܝܬܐ, impf. ܐܬܪܝܬܐ, *repent*. — See Chald. ܐܬܪܝܬܐ.

ܐܬܪܝܬܐ *a crown or tiara*; pl. ܐܬܪܝܬܐ. — See Syr. gl. ܐܬܪܝܬܐ.

ث

ܐܬܪܝܬܐ or ܐܬܪܝܬܐ, f. ܐܬܪܝܬܐ or ܐܬܪܝܬܐ, *three*. — See Chald. ܐܬܪܝܬܐ.

ܐܬܪܝܬܐ, f. ܐܬܪܝܬܐ, *third*. — See Aeth. gl. ܐܬܪܝܬܐ::

ܐܬܪܝܬܐ, f. ܐܬܪܝܬܐ, *two*. Hence ܐܬܪܝܬܐ, f. ܐܬܪܝܬܐ, *twelve*; vulg. ܐܬܪܝܬܐ. See ܐܬܪܝܬܐ and Chald. ܐܬܪܝܬܐ.

ܐܬܪܝܬܐ, f. ܐܬܪܝܬܐ, *second*. — See Aeth. gl. ܐܬܪܝܬܐ::

ܐܬܪܝܬܐ *an ox*; pl. ܐܬܪܝܬܐ. — See Chald. gl. ܐܬܪܝܬܐ.

ج

ܐܬܪܝܬܐ, impf. ܐܬܪܝܬܐ, *cry out, bellow; pray or supplicate with cries and tears*. — See Aeth. gl. ܐܬܪܝܬܐ::

أَجْبَلٌ, أَجْبَالٌ, جَبَالٌ pl. *a mountain*;

جَبَلٌ, impf. يَجْمُ, and جَحْمٌ, impf. يَجْمُ, *burn*.

جَحِيمٌ *a fiercely burning fire; hellfire, hell*.

جَدٌ impf. يَجِدُّ, يَجِدُّ, *exert one's self, be diligent, serious*.

جِدٌّ *diligence, zeal, earnestness* (opp. to هَزَلٌ); *adv.*

acc. جِدًّا *exceedingly, very*.

جَلَسَ, impf. يَجْلِسُ, *sit*. — Heb. יָשַׁב.

جَمَعَ, impf. يَجْمَعُ, *unite, collect, assemble*.

جَمِيعٌ *the whole, all*.

جَهَدَ, impf. يَجْهَدُ, *exert one's self, labour, strive*.

جَابَ, impf. يَجُوبُ, *cleave, rend; traverse* (Heb. יָבַ). IV.

أَجَابَ *answer*. Aram. ܐܝܬܝܬܝܐ, ܐܝܬܝܬܝܐ, ܐܝܬܝܬܝܐ.

جَاءَ, impf. يَجِيءُ, *come*.

ح

حَبَسَ, impf. يَحْبِسُ, *hold back, restrain, confine, imprison*.

VIII. اِحْتَبَسَ id. — See Syr. gl. ܠܚܒܝܬܐ.

حَتَّى as far as, till, to; *adv. even, also; conj. till, that, so that, in order that*; when a purpose or design on the part of the agent is implied, it is followed by the subj. — Connected with حَدٌّ *limit, boundary*.

حَذَى, impf. يَحْذُو, *match one article with another*. III. حَاذَى *be over-against or opposite to*.

حِذَاءُ *the being opposite to; adv. acc. حِذَاءُ opposite;*

حِذَاءُ مِنْ *from before*.

حَزَنَ, impf. يَحْزَنُ *be sad, sorrowful*. IV. أَحْزَنَ *make sad, distress*. — See Aeth. gl. 𐩧𐩢𐩣::

حَزَنٌ and حُزْنٌ *sorrow, grief*. — Aeth. 𐩧𐩢𐩣::

حَسَبَ, impf. يَكْسِبُ, *count, reckon*. To be carefully distinguished from حَسِبَ, impf. يَكْسِبُ or يَكْسِبُ *think*. — Aeth. 𐩧𐩢𐩣: Heb. חָשַׁב, Aram. חָשַׁב, ܚܫܒ, ܚܫܒ.

حَفِظَ, impf. يَكْفِظُ, *watch or observe, keep, guard, preserve, retain in the memory*. — Syr. ܡܩܝܕ incite, exhort, encourage.

حَقَّ, impf. يَكْحُقُّ and يَكْحُقُّ, *be necessary, proper, right, just*. — Heb. חָק (see Gesenius' Thesaurus), Aeth. 𐩧𐩢𐩣: appoint, ordain.

حَقٌّ *what is right and proper, truth, justice, equity*; بِحَقِّ *truly, verily*. — Heb. חָק *a law*, Aeth. 𐩧𐩢𐩣: *law, religion*.

حَبِيَ, impf. يَكْمِي, *be warm, hot*. Cognate حَمَّ, impf. يَكْمُ *warm, impf. يَكْمُ be warm*. — See Syr. gl. ܡܪ, Aeth. gl. 𐩧𐩢𐩣::

حُوتٌ *a fish*; pl. حَيْتَانٌ, أَحْوَاتٌ.

حَاطَ, impf. يَكُوطُ, *guard, preserve*. IV. أَحَاطَ *surround*; construed with ب.

حَيْثُ *where, when*.

حَيَّ, impf. يَكْيُ, and حَيَّ, impf. يَكْيِي, *live*. — See Chald. gl. ܚܝܐ.

حَيَاةٌ and حَيَوَةٌ *life*. — Aeth. 𐩧𐩢𐩣::

خ

خَبَرَ, impf. يَخْبُرُ, *know*; خَبْرٌ, impf. يَخْبُرُ *be versed or experienced in*; خَبَرٌ, impf. يَخْبُرُ, *experience*. IV. أَخْبَرَ inform of, report, relate.

خَرَجَ, impf. يَخْرُجُ, *go out*. Part. adj. خَارِجٌ *going out, what is outside*; adv. acc. خَارِجٌ *outside*.

خَسَفَ, impf. يَخْسِفُ, *tear, cut off a part, diminish; be eclipsed (the moon); sink and disappear*. VII. انْكَسَفَ *be eclipsed, submerged*.

خَشِيَ, impf. يَخْشَى, *fear*.

خَفَّ, impf. يَخِفُّ, *be light, slight, few, nimble*. II. خَفَّفَ *lighten, alleviate*; takes the acc. of the burden and عَنْ with the person relieved, خَفَّفَ الشَّيْءَ عَنْهُ.

خَلَصَ, impf. يَخْلُصُ, *be preserved or delivered, come safely to, attain to; be pure, good, excellent*. II. خَلَّصَ *deliver; make pure*. — Heb. הִצִּיל *pull out or off* (Ar. خَلَعَ *take off clothes*, Syr. سَوَّ *strip or plunder*), II. *deliver*.

خَلَقَ, impf. يَخْلُقُ, *smooth or polish, frame or fashion, create*; خَلِيقٌ, خَلْقٌ, *be smooth*. — Heb. הִלָּךְ.

خَيْرٌ *good*: followed by مِنْ, *better than*: pl. خَيْرٌ, خَيْرٌ. — Aeth. 𐩧𐩣𐩪::

د

دَخَلَ, impf. يَدْخُلُ, *enter*.

دَعَا, impf. يَدْعُو, *call, invite; call on or pray to; bless*
(عَلَى فُلَانٍ), *curse* (لِفُلَانٍ).

دَمٌ *blood*; pl. دِمَاءٌ. — See Chald. gl. ٤٦.

دَنَا, impf. يَدْنُو, *be near, approach*. — Syr. ܕܢܝܒ *ap-
proach, undertake, agree with, obey*.

دَهْرٌ *time, partic. a long period, an age*; pl. دُهُورٌ; الدَّهْرُ
or إِلَى الدَّهْرِ *for ever*, ܠܥܠܡ. The origin of the word
is to be sought in the *circling* course of the seasons;
comp. ܕܘܪ, ܕܘܪ, and ܕܘܪ, from ܕܘܪ and ܕܘܪ = ܕܘܪ *re-
volve*; also Syr. ܕܘܪܐ *a mill*.

دُودَةٌ *a worm*; coll. دُودٌ.

دَانَ, impf. يَدِينُ, *be in debt, submit to or obey, worship;
repay or requite, judge or condemn*. — See Chald.
gl. ٤٦.

مَدَائِنُ *a city*; pl. مَدُنٌ.

ذ

ذَا, f. ذِي (تَا, تِي); du. nom. m. ذَانِ, f. تَانِ; pl. أَولَاءُ
and أَوْلَى (first syll. short); *this*. ذَا is often annexed to
the interrog. مَنْ, مَا, as: مَنْ ذَا ضَرَبَكَ *who (was it
that) beat thee?* مَا ذَا قُلْتَ *what hast thou said?*
shorter forms of expression for مَنْ ذَا الَّذِي ضَرَبَكَ,

مَاذَا عَمَلُكَ; مَاذَا الذی قلت *what is thy trade or profession?* — See Aeth. gl. ܡܐܝܬܐ::

ذَاكَ, f. تَاكَ, تَبِكَ; du. nom. m. ذَانِكَ, f. تَانِكَ; pl. أُولَئِكَ, أُولَآكَ; *this, that.* .

أُولَئِكَ, f. تَانِكَ, ذَانِكَ; du. nom. m. تَلِكَ, ذَلِكَ, ذَالِكَ (scarcely used); *this, that.* — ذَاكَ is comp. of ذَا and the pron. suff. كَ; ذَلِكَ of the same words with the addit. of the demonstr. letter ل (see الذی). In old writings the pron. suff. is regularly declined according to the number and sex of the persons adressed, e. g. فَذَلِكَ الَّذِي لَمُتَنِّبِي فِيهِ, ذَلِكُمُ اللَّهُ رَبُّكُم, ذَلِكُمَا الْكِتَابُ *this is he because of whom you (women) reproached me.*

ذَحَّحَ, impf. يَذْحِجُ, *kill, sacrifice,* — See Chald. gl. ܕܠܚܝܚ.

ذَبِيحَةٌ *an animal killed in sacrifice, a victim;* pl. ذَبَائِحُ.

ذَكَرَ, impf. يَذْكُرُ, *remember, mention, relate.* — See Chald. gl. ܕܠܚܝܚ.

ذَالِكَ. See ذَالِكَ.

ذَهَبَ, impf. يَذْهَبُ, *go, go away, depart.*

ذُو, f. ذَاتٌ, *the owner or possessor of a thing, one who is endowed with a quality.* Being almost only found in the construct state, its decl. is as follows: sing. m. nom. ذُو, gen. ذِي, acc. ذَا; f. nom. ذَاتٌ; du. m. nom. ذَوَا, f. ذَوَاتَا; pl. m. nom. ذَوُو and أُولُو

(first syll. short), f. ^١ذَوَاتٌ. — It is really the same word as Aram. ^{ܕܐܝܢܐ}, ^{ܕܐܝܢܐ}, ^{ܕܐܝܢܐ}, Heb. ^{זאת}, f. ^{זאת}.

^١ذَاق, impf. ^١يَذُوقُ, *taste*.

^١رَأْسٌ *the head*; pl. ^١رُؤُوسٌ, ^١رُؤُوسٌ. — See Chald. gl. ^{ܪܝܫ}.

^١رَأْفٌ, impf. ^١يَرَأْفُ; ^١رَوْفٌ, impf. ^١يَرَوْفُ, *be compassionate or merciful*. Connected with ^١رَخْفٌ *be soft*, Heb. ^{רַחַף}. See Syr. gl. ^{ܪܡܥ}.

^١رَوْفٌ, ^١رَوْفٌ, *compassionate, merciful*.

^١رَأَى, impf. ^١يَرَى (for ^١يَرَايَ), *see, think*. — See Aeth. gl. ^{ርእየ} ::

^١رَبٌّ *a possessor, owner, master*; ^١الرَّبُّ *the Lord*; pl. ^١أَرْبَابٌ. — See Chald. gl. ^{ܪܒܒ}.

^١أَرْبَعَةٌ, f. ^١أَرْبَعٌ, *four*; pl. ^١أَرْبَعُونَ *forty*. — See Chald. gl. ^{ܐܪܒܥܐ}.

^١رَابِعٌ *fourth*. — See Aeth. gl. ^{ርኀ} ::

^١رَبَا, impf. ^١يَرْبُو, *grow, grow up, increase*. II. ^١رَبَّى *rear, bring up, educate*. — See Chald. gl. ^{ܪܒܐ}.

^١رَبْوَةٌ *ten thousand*. — See Chald. gl. ^{ܪܒܒ}.

^١رَجَزٌ *filth; a crime, punishment, anger*. Another form is ^١رَجَسٌ, pl. ^١أَرْجَاسٌ. — See Chald. gl. ^{ܪܓܝܐ}.

^١رَجَعَ, impf. ^١يَرْجِعُ, *return*.

^١رَجُلٌ *a man* (as distinct from a woman); pl. ^١رَجَالٌ.

^١رَحِمَ, impf. ^١يَرْحَمُ, *be compassionate, have pity or mercy upon*. V. ^١تَرَحَّمَ. id. — See Chald. gl. ^{ܪܚܡ}.

^١رَحْمَةٌ *mercy*.

رَدَّ, impf. يَرُدُّ, *send or give back, restore; avert; reject or refuse; answer, confute.*

رَعَى, impf. يَرَعَى, *feed or graze; tend a flock, guard or take care of, govern.* — See Chald. gl. רעא.

رَفَعَ, impf. يَرْفَعُ, *lift up, raise; remove, abolish.* VIII. اَرْتَفَعَ *raise; be raised, rise or be high.*

رَمَادٌ *ashes.* — Connected with رَمِضَ *be hot*; Chald. רמץ, Syr. رَمَضٌ, رَمَضٌ, *hot ashes.*

رَاحَ, impf. يَرِاحُ, *blow (the wind);* impf. يَرِيحُ, *smell (anything).* — See Syr. gl. ر.ب.

رُوحٌ m. f. *the breath, spirit or soul*; pl. اَرْوَاحٌ; اَلرُّوحُ aَلْاَمِيْنُ *the holy Spirit*, but Muhammadans understand by it *the angel Gabriel* and sometimes *Christ*.

رِيحٌ f. *the wind* (רִיחַ, رِيحٌ); *scent, smell* (رِيحٌ, رِيحٌ); pl. اَرْوَاحٌ, اَرْيَاحٌ, رِيَّاحٌ.

ز

زَخَرَ, impf. يَزْخَرُ, *swell or rise, be agitated or rage (esp. the sea).*

زَكَاَ, impf. يَزْكُو, *be pure, good, innocent.* — See Ch. gl. זכא.
زَكِيٌّ f. زَكِيَّةٌ, *pure, good, innocent.*

س

سَأَلَ, impf. يَسْأَلُ, يَسْتَلُ, imper. اِسْأَلْ, *ask, beg*; سَأَلَهُ اَلشَّيْءَ or سَأَلَهُ عَنِ اَلشَّيْءِ *he asked him about the thing.* — See Chald. gl. שאל.

سَبَقَ, impf. يَسْبِقُ, يَسْبِقُ, *precede, anticipate, outrun, excel.*

سَبِيلٌ m. f. *a road or path, way, method, conduct*; pl. سُبُلٌ.

— Heb. שְׁבִיל, Aram. שְׁבִילָא, מַסְלָא, ܡܫܠܐ.

سَكَلَ, impf. يَسْكَلُ, *rub off, peel.*

سَاحِلٌ *the seashore, beach, coast*; pl. سَوَاحِلُ; in part.

السَّاحِلُ *the coast of Syria and Palestine.* — Comp.

حَافَةٌ, Heb. חוֹף; Aram. ܚܦܪ, ܫܦܪ.

سَفَلَ, impf. يَسْفَلُ, and سَفَلَ, impf. يَسْفَلُ, *be low, lowly, mean, humble.* — Heb. שָׁפַל; Aram. ܫܦܠ, ܡܦܠ, used chiefly in some of the derived conj.

سَافِلٌ *low, mean.* أَسْفَلُ *lower, the lowest part*; pl. أَسَافِلُ.

سَفِينَةٌ *a vessel, ship*; pl. سُفُنٌ. — See Chald. gl. ܟܦܝܢܐ.

سَكَنَ, impf. يَسْكُنُ, *be quiet or tranquil, subside or go down (the sea), dwell.* — Heb. שָׁכַן or שָׁכַן, Syr. ܡܬܥ.

سَمَّ, impf. يَسُمُّ, *poison*; hence سُمُّ *poison*, Syr. ܡܕܝܢܐ *medicine, poison.*

سَمُومٌ *the hot wind or simoom (more corr. samūm).*

سَمِعَ, impf. يَسْمَعُ, *hear, obey.* — See Syr. gl. ܡܥܬܐ.

سَمَا, impf. يَسْمُو, *be high.*

سَمَاءٌ *a name*; pl. أَسْمَاءٌ. In the phrase بِسْمِ اللَّهِ the init. *l* is always dropped, whilst a whim of the calligraphers has ordered that the upward stroke of the ب should be lengthened. — See Chald. gl. ܒܫܡ.

سَمَاءٌ m. f. *the sky, heaven, a roof or ceiling.* — See Chald. gl. ܫܡܝܐ.

سَاءَ, impf. يَسُوءُ, *be bad or wicked; injure, hurt, distress.*
 سُوءٌ, سُوءٌ, *evil, wickedness, an evil or calamity,*
 رَجُلٌ سُوءٌ *a bad man,* اَفْعَالُهُمُ سُوءٌ *the wickedness of*
their actions. — Aeth. ṢṖḤ: Heb. שָׂוָה.

سَادَ, impf. يَسُونُ, *be lord or master of, rule over.*
 سَيِّدٌ *a lord or master, chief, prince; pl. سَادَاتٌ, سَادَةٌ.*
 Vulgarly contracted into *sīd* (*sīdī, my lord, sir*, a title
 like عَمِيد — hence *the Cid* — still farther abbrev. *sī*),
 and the fem. سَيِّدَةٌ into سِتت *sitt.* — Heb. שֵׁטִים *false*
gods, idols; Aram. שֵׁטִיָּא an evil spirit, demon (Z. d.
 D. M. G. vol. IX. p. 481), מַלְאָכִים

سَارَ, impf. يَسِيرُ, *go, walk, set out on a journey.* —
 Heb. שָׁר.
 مَسِيرَةٌ *a journey, space, distance.*

ش

شَدَّ, impf. يَشُدُّ, *bind or tie firmly, strengthen, rush upon*
or attack. IV. أَشَدَّ as „verbum admirationis“, مَا أَشَدَّ
 مَا حَزَنْتَ *how very much grieved thou art!* — Aeth.
 ṢṖḤ: *drive out, expel; Heb. שָׁרָה destroy.*
 شِدَّةٌ *strength, violence; distress, misfortune.*
 شَدِيدٌ *strong, violent.*

شَرَبَ, impf. يَشْرَبُ, *drink.* — Aeth. ṢṖḤ:

شَرَّ, impf. يَشُرُّ, يَشُرُّ, *be bad or wicked.* — Heb. כָּרַר *be*
refractory, נֶחֱרַר an enemy.

שׁוּרֹר ^s evil, wickedness, a crime, misfortune, pl. שׁוּרֹרִים; adj. bad, wicked = שְׁרִיר ^s, pl. שְׁרָר, אֲשָׁרָר. — Heb. שָׂר.

שָׂרַף, impf. יִשְׂרֹף, be high; שָׂרַף, impf. יִשְׂרֹף be noble. שְׂרִיף noble, illustrious, excellent; pl. אֲשָׁרָף. — Heb. שְׂרָפִים.

שָׁעַב divide, separate. — Heb. סַעַף, whence סַעִיף a cleft, a branch (Ar. شَعَبٌ a cleft, defile, شُعْبَةٌ a branch), and שְׂעָפִים, שְׂעָפִים, thoughts, opinions. שְׂעוּבָה a tribe or people; pl. שְׂעוּבִים.

שָׁפַח, impf. יִשְׁפֹּחַ, feel pity or compassion; more common in IV. אֲשַׁפֵּחַ.

שָׁכַר, impf. יִשְׁכֹּר, reward, give thanks, be grateful. — Heb. שָׂכַר, also שְׂכָר. שְׂכָר a reward, thanks, gratitude.

שָׁמַשׁ f. the sun; pl. שְׁמוֹשׁ. — See Chald. gl. שִׁמְשׁ.

שָׁאַ (for שָׁאִי), impf. יִשְׁאַ, wish, will.

שָׁאִי a thing (res); pl. אֲשִׁיאַ. — Heb. שָׂאִי. Comp. שָׂאִי and שָׂאִי.

ص

صָحِب, impf. يَصْحَب, be companion to, accompany.

صَاحِب a companion, owner or possessor; pl. صُحَب. صَاحِب, صَحَاب, and صَحَابَةٌ. Also used in connect. with رَجُل (as رَجُل with رَجُل) to denote the one — the other.

صَعَدَ, iimpf. يَصْعَدُ, *go up, ascend*. IV. اَصْعَدَ id. —

Heb. צָעַר.

صَغَرَ, impf. يَصْغُرُ, *be small*; صَغِرَ, impf. يَصْغُرُ, *be small, worthless, mean, despised*. — See Chald. gl. זָעַר.

صَغِيرٌ *small, young*; pl. صِغَارٌ.

صَلَا. II. صَلَّى *pray*. — See Chald. gl. צָלַא.

صَلَاةٌ, صَلَوَاتٌ, *a prayer*; pl. صَلَوَاتٌ.

صَنَعَ, impf. يَصْنَعُ, *make, do*. — Syr. ܠܕܝܢܬܐ *be diligent, artful, cunning*; Aeth. ጸገህ: *be firm, strong, brave*;

Sam. 𐤔𐤁𐤌 = ܠܕܝܢܬܐ *a feast*.

صَاتَ, impf. يَصُوتُ, يَصَاتُ, *emit a sound, cry out*.

صَوْتٌ, *a sound, a cry, the voice*; pl. أَصَوَاتٌ.

صَامَ, impf. يَصُومُ, *abstain from (esp. food)*. — See Chald. gl. צָוַם.

صَوْمٌ *a fast*.

صَارَ, impf. يَصِيرُ, *become, begin to do anything; go* (سَارَ).

ض

ضَرَبَ, impf. يَضْرِبُ, *strike, sting* (an insect). Comp. צָרַע,

ضَرَعَ, and צָרַע.

ضَرَعَ, impf. يَضْرَعُ, *be humble or submissive*. V. تَضَرَّعَ *humble one'sself*.

ط

طَرَحَ, impf. يَطْرَحُ, *throw, cast away*.

طَرِيقٌ, m. f. *a road, way, way of life, conduct*; pl. طُرُقٌ, طُرُقَاتٌ.

طَعِمَ, impf. يَطْعَمُ, *taste, eat*. — See Chald. gl. טעם.

أَطْعَمَ *food*; pl. أَطْعَمَةٌ.

طَلَعَ, impf. يَطْلُعُ, *come forth, appear, rise, ascend*. — Chald. בָּלַע *draw out or off*, Syr. ܬܠܥ *examine, investigate* = تَطَّلَعَ or اِطَّلَعَ.

مَطْلَعٌ, مَطْلِعٌ, *the place of ascent or rising*; pl. مَطَالِعُ.

طَلَّقَ, impf. يَطْلِقُ, *loosen*; طَلَّقَ, impf. يَطْلُقُ, *be divorced*; طَلَّقَ, impf. يَطْلُقُ, *be loose, cheerful, divorced*. VII. اِنْطَلَقَ *be sent away, go, depart, be cheerful*. — Syr. ܬܠܥ *be consumed or destroyed, divorce, destroy*; Chald. בָּלַע *throw away*, Sam. 𐤔𐤊𐤕.

ظ

ظَلَّ. II. ظَلَّلَ *shade, overshadow*. — See Chald. gl. טלל.

ظِلٌّ *shade, shadow*; pl. ظِلَالٌ.

ظِلَالٌ *anything that gives shade*.

مِظْلَةٌ *an instrument for giving shade, an umbrella*; also *a hut or tent*; pl. مِظَالٌ.

ظَلَمَ, impf. يَظْلِمُ, *injure, oppress*. — Aeth. 𐩇𐩣𐩪: Aram. ܬܠܡ, ܬܠܡ, ܬܠܡ.

ظُلْمٌ *oppression, wrong, injustice*.

ع

عَبَرَ, impf. يَعْْبُرُ, *pass over*. — See Chald. gl. עבר.

عِبْرَانِي Hebrew.

عَثَرَ, impf. يَعْثُرُ, *stumble*.

عَثَارٌ *adversity, calamity*; chap. II. 7 (I am not however certain that this is the correct reading).

عَرَفَ, impf. يَعْرِفُ, *know*.

عَشْرَةٌ, f. عَشْرٌ, *ten*. See اِثْنَان and Chald. gl. עשר.

عَطَا, impf. يَعْطُو, *take in the hand, receive*. IV. اَعْطَى *give*.

عَظُمَ, impf. يَعْظُمُ, *be large, important*. — Heb. עָצַם *be strong, numerous*.

عَظِيمٌ *large, great, important*; pl. عِظَامٌ.

اَعْظَمَ, f. عَظْمَى, *larger, largest, very large*.

لَعَلَّ and لَعَلَّ, *perhaps*; construed with the acc., as لَعَلَّ لَعَلَّ perhaps death is near; لَعَلَّكَ, لَعَلَّه, etc.; لَعَلَّيْ however is freq. used for لَعَلَّيْ.

عَلِمَ, impf. يَعْلَمُ, *know*.

عَلَا, impf. يَعْלו, and عَلَى, impf. يَعْلى, *be high, exalted, noble*. VI. تَعَالَى *be high, exalted; come*. — Heb. עָלָה, Aram. עָלָה (not used in I.); cognate words are عَلَا impf. يَعْלו, *shoot up luxuriantly, exceed due limits, be dear*; Aeth. ሀለወ: *break the law, be faithless or perfidious, betray*.

عَلَى over, above, upon, on, in addition to, notwithstanding, against, etc. — See Chald. gl. על.

عَمِلَ, impf. يَعْمَلُ, labour, work, do.

عَمَلٌ labour, work, deed or act; a district or government; pl. أَعْمَالٌ.

عَنْ away from, from; without; after. With suff. عَنِّي, عَنْكَ, etc.

عَنَا, impf. يَعْئِنُ, and عَنَى, impf. يَعْئِنِي, distress or cause anxiety; pass. عُنِيَ = VIII. اِعْتَنَى be solicitous or concerned about, bestow pains or labour upon. — Heb. עָנָה (for עָנָה), Aram. עֲנִי, חָנָה.

عَادَ, impf. يَعُودُ, return, repeat or do again (comp. שׁוּב, رَجَعَ, رَجَعْتُ); become (رَجَعَ). — Heb. עָוָר surround, אָוַר affirm solemnly, testify; Syr. عَوَدَ حَمَّ accustom; Aeth. ሁዋ: go round or about, which see.

عَانَ. IV. اِعَانَ assist, help.

مَعُونَةٌ, مَعُونَةٌ, help, aid.

عَيْنٌ f. the eye, a fountain; pl. عَيْنُونَ, أَعْيُنٌ. — See Syr. gl. حَسَ.

غ

غَضِبَ, impf. يَغْضَبُ, be angry. — Heb. עָצַב afflict, distress; Aeth. ሀፀፀ: be hard, difficult. — The origin of these diff. signif. is to be sought in the idea of tying firmly (عَصَبَ, حَبَّ); hence arise the signif. of 1) binding up wounds, curing or healing (حَبَّ); 2) of collecting (عَصَبَ, غُصْبَةٌ a body of men); 3) of hard-

ness, whence originate the various signif. of *a*) difficulty (𐤒𐤕𐤏:). *b*) calamity (عَصَبَ of a year of famine caused by drought. عَصَبَ and يَوْمَ عَصِيبَ), *c*) sternness or severity (𐤕𐤕𐤏:), *d*) anger (غَضَبَ), *e*) oppression, affliction (عَصَبَ, غَضَبَ); 4) of violent exertion, zeal, perseverance (عَصَبَ, عَصَوَصَبَ), (تَعَصَّبَ, إِعْصَوْصَبَ, عَصَبَ patriotic or religious zeal), and in a more general sense of toil, labour, work (عَصَبَ, عَصَبَ, عَصَبَ). Comp. the various signif. of the rad. شَدَّ, شَرَدَ and حَزَقَ, חָזַק.

أَغْلَقَ the bolt or bar of a door; pl. أَغْلَاقٌ.

غَمَّ, impf. يَغْمُ, cover, afflict or grieve. VIII. اِغْتَمَّ be grieved or distressed. — Heb. גָּמַם (see Gesenius' Thesaurus): Chald. גָּמַם make blind (prop. cover the eyes, Ar. عَمِيَ be blind) and אָמַתְעַמַם be blind.

غَنِمَ, impf. يَغْنُمُ, take possession of, carry off as booty. غَنَمٌ f. sheep and goats (the most important possessions of a nomade people); pl. أَغْنَامٌ.

غَارَ, impf. يَغُورُ, sink down, be low or sunken, subside, set (the sun).

غَوْرٌ that which lies low or deep, the bottom, a valley: in particular اَلْغَوْرُ el-Ghor, the valley of the Jordan.

ف

ف a conj., differing from وَ in that it implies, not a mere juxtaposition of two things or events, but an onward

progression or an *internal connection*, as of cause and effect and the like. Hence it may be very variously translated into English, according as the context demands. Sometimes by *then* (in which case it may also be altogether passed over), as: **إِنْ قُلْتَ هَذَا** if thou hast said this, (then) thou art an unbeliever; **إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي** if ye love God, (then) follow me. Sometimes simply by *and*, as: **عَطَشَ فَأَتَى إِلَى عَيْنٍ مَاءٍ يَشْرَبُ** he was thirsty and (in consequence) went to a spring to drink. Sometimes by *in order that*, *so that*, *that* (in which case a following verb is put in the subj., as after **لِ**), as: **إِغْفِرْ لِي يَا رَبِّ فَأَدْخُلَ الْجَنَّةَ** pardon me, O my Lord, that I may enter (and so, and in consequence, I shall enter) *Paradise*. Hence it corresponds in many points with the so-called *nan conversivum* of the Hebrew.

فَجَّرَ the dawn, the morning.

فَرَجَ, impf. **يَفْرِجُ**, cleave or divide; remove one's sorrow, console. II. **فَرَجَ** id. V. **تَفَرَّجَ** be free of grief, amuse or entertain one'sself. — Syr. **ܦܪܓܐ** and **ܦܪܓܐܐ**.

فَرِحَ, impf. **يَفْرَحُ**, be glad, happy, rejoice.

فَرَحٌ joy, happiness.

فَرَّ, impf. **يَفِرُّ**, flee, run away.

فَرَضَ, impf. **يَفْرِضُ**, cut or notch, fix or determine, ordain, proclaim by edict. — Cogn. **فَرَضَ**, **فَرَضَ**, **فَرَضَ**, and other words containing the syll. **فَر** (see Gesenius' Thesaurus, art. **فَرَر**).

فَرَّقَ, impf. يَفْرِقُ, *be afraid*.
فَرَقَ ⁵ *fear*.

فَصَلَ, impf. يَفْصِلُ, *divide*. — Syr. ܦܥܠ.

فَصْلٌ *a division, difference or distinction, chapter or section, season of the year*; pl. فُصُولٌ.

فِي *in, on, concerning, in comparison with*.

ق

قَبِلَ, impf. يَقْبَلُ, *come towards, approach; receive or accept*. IV. أَقْبَلَ *approach, in a friendly manner, receive kindly, in a hostile manner, attack; undertake anything*. — See Chald. gl. ܩܒܠ.

قَبْلَ prop. *that which is opposite*; adv. acc. قَبْلَهُ *in his possession*; مِنْ قَبْلِهِ *on his part, from him*. — Aram. ܩܒܠ or ܩܒܠ, ܩܒܠ, ܩܒܠ.

قَدْ adv. derived from the rad. قَدَّ *cut through, conveying the idea of being done and finished, already*. Hence قَدْ, or still more emphat., لَقَدْ, is pref. to a verb in the perf. to indicate the entire completion of the act at a past time, as: وَقَدْ ذَكَرْنَا وَلَايَتَهُ *we have (already) narrated his reign*; وَوَجَدَهُ قَدْ بَكَرَ *he went to his house, but found he had (already) gone out*. It also conveys the idea of sufficiency, as قَدِظْ (قَدْرِي) دِرْهَمٌ *a dirham (coin) is enough for me*; and is hence used with the impf. in the sense of *pretty often, sometimes, perhaps*, as إِنَّ الْكَذُوبَ قَدْ يَصْدُقُ *the liar sometimes speaks the truth*.

قَدَر, impf. يَقْدِرُ, يَقْدِرُ, *be powerful, able.*

قَادِرٌ part. adj. *powerful, able.*

قدس. II. اَلْبَيْتُ اَلْمَقْدَسُ *purify, consecrate*; hence اَلْبَيْتُ اَلْمَقْدَسُ or بَيْتُ اَلْمَقْدَسِ *Jerusalem.* — See Chald. gl. קדש.

الروح القدس *purity, sanctity*; hence اَلْقُدْسُ *Jerusalem*, اَلْقُدْسُ or رُوحُ اَلْقُدْسِ *the holy spirit* (according to the Muhammadans, the angel Gabriel).

قَدِمَ, impf. يَقْدُمُ, *go before, precede*; قَدِمَ, impf. يَقْدُمُ, *approach, arrive*; قَدِمَ, impf. يَقْدُمُ, *be old or ancient.* — See Syr. gl. ܩܕܡ.

قُدَّامٌ prop. *the front*; adv. acc. قُدَّامَ *in front of, before*; مِنْ قُدَّامٍ *from before, away from.*

قَذَفَ, impf. يَقْذِفُ, *throw; throw up, vomit.* — See Aeth. gl. 𐩧𐩣𐩪𐩪:: اِسْتَقَرَّ, impf. يَقَرُّ, يَقَرُّ, *be cold; be quiet, stay, remain.* X. اِسْتَقَرَّ *be quiet, remain, dwell.* — Aeth. 𐩧𐩣𐩪𐩪: *be cold*, Syr. ܩܪ, Chald. ܩܪܪ; Heb. קר *cold.*

قَرَضَ, impf. يَقْرِضُ, *cut, tear, gnaw.* Cognate form قَرَصَ, Aeth. 𐩧𐩣𐩪𐩪: *shear*; Heb. קרץ; Chald. קרץ, chiefly used in such phrases as ܩܪܥܐܝܐ (קרצ') *to slander or calumniate a person*, Ar. اَكَلَ عِرْضَهُ.

قَرَعَ, impf. يَقْرَعُ, *beat, knock.* VIII. اِفْتَرَعَ *cast lots.* — Heb. קרע *tear, rend* (see قرض).

قَرَعٌ nomen unitatis قَرَعَةٌ *a gourd.* — See Syr. gl. ܩܪܥ. قُرْعَةٌ *a lot.*

قَلْبٌ *the innermost part, interior; hence pith, kernel, marrow, the heart; pl. قُلُوبٌ.* — Heb. קֶרֶב.

قَالَ, impf. يَقُولُ, *say, speak.* — See Syr. gl. 𐤒.

قَامَ, impf. يَقُومُ, *stand up, rise, stand.* — See Chald. gl. קים.
 قَوْمٌ *people, a people, a nation; pl. أَقْوَامٌ.*

ك

كَبَرُ, impf. يَكْبُرُ, *be large, stout; كَبِرَ, impf. يَكْبُرُ. be old.* —
 Aeth. ካብረ: *be honoured, illustrious*, Heb. כָּבֵד, Syr. ܟܒܪ.

كَبِيرٌ *large, old, great or famous; pl. كِبَارٌ, كِبَرَاءٌ.* —
 Heb. כְּבִיר.

كَثُرَ, impf. يَكْثُرُ, *be much, numerous.*

كَثِيرٌ *much, many, numerous.*

أَكْثَرُ *more, most.*

كُرْسِيٌّ *a seat, throne; pl. كُرَاسِيٌّ.* — See Chald. gl. כרסא.

كَرِهَ, impf. يَكْرَهُ, *be averse to, dislike, abhor, take amiss.*

V. تَكْرَهُ id. — Aeth. ካርኢ: (Ar. كُرْهٌ) *force, compulsion; Syr. ܟܪܝܐ grieve, be sick, Chald. ܟܪܝܐ, ܟܪܝܐ, ܟܪܝܐ, which see.*

كَسَرَ, impf. يَكْسِرُ, *break, put to rout.* VII. اِنْكَسَرَ *be broken, routed, wrecked.*

كُلُّ *the whole, all.* — See Chald. gl. ܟܠ.

كَلَّمَ II. كَلَّمَ *speak, speak to, address.*

كَلَامٌ *speech, address*; اَللّٰهُ كَلَامٌ *the word of God*.

كَلِمَةً *a word*; pl. كَلِمَاتٌ, كَلِمٌ.

كَانَ *impf. يَكُونُ, be, become, happen.* — See Aeth. gl. ١٢::

كَيْفَ *how?*

ل

لَ emphat. part., *certainly*. Of constant occurrence after اِنَّ, as: اِنَّ اَللّٰهَ لَغَفُوْرٌ *verily God is ready to forgive*, and in the apodosis of conditional statements, after لَوْ and لَوْلَا, as: لَوْ كَانُوْا عَرَفُوْا لَمَّا صَلَبُوْا رَبَّ الْمَبْحَدِ *if they had known (it), they would not have crucified the Lord of glory*; also in such phrases as: لَعَمْرِيْ *by my life*, لَعَمْرُ اَبِيْكَ *by the life of thy father*.

لِ, and with pron. suff. لَ, *to, for, according to*, etc. Sign of the dat., and of the acc. (principally with particip. and inf., as: مُعْجِبٌ لَكَ *filling thee with wonder*, اَلْمُفَسِّرُوْنَ لِهٰذِهِ الْاَبْيَاتِ *the expounders of these verses*; or when the acc. precedes the verb, as: اِنْ كُنْتُمْ لِلرُّوْيَا تَعْبُرُوْنَ *if ye interpret visions*). — See Chald. gloss. ٦.

لِ in order that, that; construed with the subj., as: وَقَامَ يَوْنَانُ لِيَفْرَّ *Jonah arose that he might flee (to flee)*. Prop. it is identical with the prep. لَ, and is often conjoined with اَنْ (as: اَوَّلَ الْمُسْلِمِيْنَ اَنْ وَاْمَرْتُ لِاَنْ اَكُوْنَ *and I was ordered to be the first of the Muslims*),

always when followed by the neg. لَا (as اِنَّمَا قَالَ ذَلِكَ لَا) *he said this only in order that learning might not be disparaged* — لَئَلَّا for لَا لَانَ).

لَا no, not. When = لَا, it is followed by the Jussive. — See Chald. gl. لَا.

لَئَلَّا, for لَا لَانَ, in order that — not. See ل.

لَئَلَّا and لَئَلَّا because, since. See اَنَّ, اَنَّ, and ل.

لَئَلَّا, impf. يَلْبَسُ, put on clothes. — See Chald. gl. לָבַשׁ. — See عَلَّ.

لَاكِنْ or لَكِنْ but. Before nouns and pron. suff. it takes the form لَكِنْ, and is construed with the acc. (but لَكِنِّي as well as لَكِنِّي).

لَمْ not; followed by the Jussive, as لَمْ يَكُنْ يُحِبُّ الشَّعْرَ *he did not like poetry.*

لَمَّا when, after.

لِمَا (also لِمَ and in poet. لِمَ) on account of what? why? See مَا.

لَيْسَ there is not, was not. Comp. of لَا and the obsol. لَيْسَ = لَا. — See Chald. gl. לֹא.

لَيْلٌ night; nomen unitatis لَيْلَةٌ a night, pl. لَيَالٍ. — See Chald. gl. לַיְלָה.

م

مَا what? that which, what, whatever. In interrog. مَا is often annexed, as مَاذَا أَفَعَيْتَ, مَاذَا فَعَلْتَ (see مَا).

The same word is used as conj. *in as far as* (مَا ^{أَسْتَطِيعُ} *in as far as I can, as much as I can*), *as long as* (مَا دُمْتُ حَيًّا *as long as I remain alive*), and *how* (in one of the verbal forms of expressing wonder, e. g. مَا ^{أَعْجَبَ} ^{أَمْرَكَ} *how strange is your conduct!* مَا ^{أَشَدَّ} ^{مَا حَزَنْتَ} *how violent is your grief!*). From it too has sprung

مَا *not*. See Gesenius' Hebr. Gr. 16 th ed., p. 239. note * of the Engl. transl.

مَتَاعٌ *wares, merchandise, utensils, furniture*; pl. أَمْتَعَةٌ.

مَتَّى, مَتَّى, Ματθαῖος; the prophet Jonah is called by the Arabs يُونُسُ بْنُ مَتَّى.

مِثْلٌ, impf. يَمِثُلُ, *stand erect*; مِثَلٌ, impf. يَمِثَلُ, *be like, resemble; make like, assimilate, compare*. — Aeth. ጠለ: or ጠለ: *be like, seem*; Heb. כְּמִשְׁלֵי *be like*, Chald. II. כְּמִשְׁלֵי, part. pe'il כְּמִשְׁלֵי *like*. The noun מִשְׁלֵי occurs in all the dialects: Ar. مِثْلٌ, Aeth. ጠለ: Aram. כְּמִשְׁלֵי, ܟܡܫܠܝܐ.

مِثْلٌ *what is like or equal*, pl. أَمْثَالٌ; adv. acc. مِثْلَ *like, as*. — Heb. מִשְׁלֵי, Phoen. מִשְׁלֵי (inser. Eryc. l. 3).

مَرَّ, impf. يَمُرُّ, *pass by, on, or away*.

مَرَّةً *a single time*; pl. مَرَّاتٍ, مَرَّارٌ; adv. acc. مَرَّةً *once*.

مِسْحٌ *a garment of coarse cloth*; pl. مِسْوَحٌ.

مَعَ or مَعْ *with, along with*. — See Chald. gl. ܡܥ.

مَلَّاحٌ *a sailor*, pl. مَلَّاحُونَ. — See Syr. gl. ܡܠܚܐ.

مَلَك, impf. يَمْلِكُ, *be master of, possess.* — See Chald.

gl. מלך.

مَلِك an owner or possessor, king; pl. مُلُوك.

مِنْ (in Egypt. مِین or مِین) *who?* — See Chald. gl. מן.

مِنْ *from, of, out of;* after the comparative, *than.* — See

Chald. gl. מן.

مَات, impf. يَمُوتُ, *die, be dead.* — See Chald. gl. מת.

مَوْت death.

مَاج, impf. يَمُوجُ, *move to and fro, be agitated.*

أَمْوَاج a wave, pl. أمواج.

مَالَ, impf. يَمِيلُ, *bend or incline.* VI. تَمَايَل *bend to and fro, be agitated or tossed about.*

ن

نَاس. See اِنْسَان.

نَبَأ, impf. يَنْبَأُ, *be raised or elevated.* II. نَبَأَ *bring news, announce;* choose as a prophet. V. تَنَبَّأ *appear as a prophet.* — See Chald. gl. נבא.

نَبِي (for نَبِي) a prophet, pl. أَنْبِيَاء.

نُبُوَّة (for نُبُوَّة) the office of prophet, prophecy, a prophecy.

نَبَت, impf. يَنْبُتُ, *sprout, grow.*

نَدَا, impf. يَنْدُرُ, *call or summon; come together, assemble.*

III. نَادَى *cry out, proclaim, call or summon.*

نَذَرَ, impf. يَنْذُرُ, *vow.* — See Chald. gl. נדר.

نُذُور a vow; pl. نذُور.

فَزَعَ, impf. يَنْزِعُ, *tear or pull off, snatch away*. — Cognate words in Heb. are נָסַע and נָסַח:

فَزَلَ, impf. يَنْزِلُ, *come down, descend, alight, take up one's abode*. — Heb. נָזַל *flow*.

نَظَرَ, impf. يَنْظُرُ, *see, look at, observe, consider*. — See Syr. gl. نَب.

نَفَسَ f. *the soul, life; a person, person or self*; pl. نُفُوسٌ, أَنْفُسٌ. — See Chald. gl. נפֿשׁ.

نَفَعَ, impf. يَنْفَعُ, *be of use or advantage*.

نَافِعٌ part. adj. *useful*; أَنْفَعٌ *more useful, better*.

نَهَرَ, impf. يَنْهَرُ, *flow*. — See Chald. gl. נהר.

أَنْهَارٌ, نَهْرٌ, *a river, a canal*; pl. أَنْهَارٌ.

نَهَى, impf. يَنْهَى, gen. used in the pass. نُهِىَ, *come to, reach*. VIII. اِنْتَهَى *come to, reach; come to an end, be finished*.

نَامَ, impf. يَنَامُ, *sleep*. — Aeth. ሰወ: Heb. נָם, Syr. نَم.

In Ar. نَامَ is used in speaking of sound sleep, وَسِنَ of lighter slumbers; in Heb. the use of נָם and נָזַן is reversed.

نَيْنَوَى, نَيْنَوَا, *Nineveh*.

هَبَّ, impf. يَهْبُ, *blow*. IV. أَهَبَّ *make blow*.

هَبَطَ, impf. يَهْبِطُ, *fall down, go down, descend*.

هَدَأَ, impf. يَهْدَأُ, *be still, quiet*. — Aeth. ሀደአ::

هَذَا, f. هَذِهِ, هَذِي, *this*; du. nom. m. هَذَان, f. هَتَان; pl. هَؤُلَاءِ. — Comp. of هَا = הָא, הַא, and זָא.

هَرَب, impf. يَهْرَبُ, *flee*.

هَرَبٌ *flight*.

هَيْكَلٌ *anything large or bulky, espec. a large building, palace, temple*. — See Chald. gl. הַיְכָל.

هَلَكَ, impf. يَهْلِكُ, and هَلِك, impf. يَهْلِكُ, *die, perish*. —

See Chald. gl. הָלַךְ.

هَنَّا *here, there*. Comp. of هُنَا *here* and هُنَا. Other forms are هُنَالِكَ, and هَاهُنَا, هَهُنَا (comp. זָא and its compounds).

هُوَ, f. هِيَ, *he, she, it*; du. هُمَا; pl. m. هُمْ (in poet. هُمُ), f. هُنَّ. When preceded by وَ or فَ, the vowel of the first syll. is gen. dropped, وَهُوَ, فَهِيَ. — See Chald. gl. הוּא. — هُوَ (هُوَ, هَاهُوَ) as interj., *lo! see!*

هَالَ, impf. يَهُولُ, *terrify*.

هَوْلٌ *fear, terror, anything terrible*; pl. أَهْوَالٌ.

هَاء, impf. يَهَيِّئُ, *be prepared, ready*. II. هَيَّأ *prepare, make ready*.

هَاجَ, impf. يَهْجُجُ, *be agitated, excited, rage; excite, rouse*.

— See Aeth. gl. ሆኅ::

,

وَاد, impf. يَبْدُ, *bury alive*. VIII. اِئْتَدِ *go slowly along*. Formed by transposition from اَدَّ (اَوْد) *bend, load or burden, oppress*, Heb. אָדָר *a burden*.

⁹تَوَدَّةٌ *weight; slowness in motion, delay or hesitation: steadfastness or gravity, patience, endurance* (comp. ⁹وَقَارٌ, ⁹وَقَارٌ). Formed like ⁹تُدْعَةٌ *ease, affluence*, from ⁹وَدَعَ; ⁹تُخْضَةٌ *indigestion*, from ⁹وَحِمَ; ⁹نُكَاةٌ *a prop, staff, cushion*, from ⁹اِتَّكَأَ (⁹وَكَا); ⁹نُهْمَةٌ *suspicion*, from ⁹وَهَمَ; farther ⁹تُكْلَانٌ *confidence*, from ⁹وَكَلَ; ⁹تُرَاثٌ *inheritance*, from ⁹وَرِثَ; ⁹تَقَى *fear of God*, from ⁹وَقَى. Comp. such secondary formations as ⁹تَقَى = ⁹اِتَّخَمَ = ⁹نَخِمَ, ⁹تَلَدَ = ⁹اِتَّكَلَّ = ⁹اِتَّقَى (Aram. ⁹תָּלַד, ⁹תָּקַל) and its derivatives from ⁹تَلَدَ = ⁹اِتَّلَهَ, ⁹تَلَهَ = ⁹وَلَدَ, ⁹اِتَّخَذَ = ⁹تَخَذَ from ⁹اَجَرَ, and ⁹اِتَّجَرَ = ⁹تَجَرَ from ⁹اَخَذَ. Freytag has in his Lexicon ⁹تَوَدَّةٌ under ⁹اَدَ and ⁹تَوَدَّةٌ under ⁹وَدَ — both, I believe, mistakes.

⁹وَجَدَ, impf. ⁹يَجِدُ *find*.

⁹وَجْهٌ *the face, the front, surface; way or manner; pl. ⁹أُوجُهُ, ⁹وُجُوهُ*.

⁹وَحَدَ, impf. ⁹يَحْدُ, *be alone, single, the only one of the sort, unique*. — See Chald. gl. ⁹ܗܪ.

⁹وَاحِدٌ *one, sole, alone*. — Aeth. ⁹ዋሐድ::

⁹وَصَلَ, impf. ⁹يَصِلُ, *join, come or attain to, reach*. — Hence in Syr. ⁹ܡܝܫܠ, Ar. ⁹وُصِّلَ, *a joint*.

⁹وَفَى, impf. ⁹يَفِي, *be entire, keep faith or one's word, pay a debt*. II. ⁹وَفَّى *keep engagements, perform promises, or pay debts, to the uttermost* (prop. *make complete*, from ⁹وَفَى *entire, abundant*). — Syr. ⁹ܐܘܝܦ *be able*, also *be consumed, cease, perish*; Aeth. ⁹ከወረደ: *de-*

live up. As to these diff. signif., comp. the rad. שָׁלַם, *سلم*, and חָסַם, *تم*, in the several dialects.

י

יָפָא, *Jaffa*, or *Joppa*.

יָבֵס, impf. יִיבֹס, *be dried up, withered*. II. יִבֵּס *dry up, make wither*. — See Chald. gl. יבש.

יָבֵס *a dry place, dry land*.

יָד f. *the hand*; du. יָדָן; pl. אֵידִי, אֵיָדִי. — See Ch. gl. יד.

יָסָר *the left side, left hand* = אֲלִיָסָרִי.

יָמִין f. *the right side, right hand* = אֲלִיָמִינִי, *an oath*, pl. אֵיָמִין. — See Chald. gl. ימין.

יּוֹם *a day* (i. e. the *civil day* of 24 hours; the *natural day* is נֶהָר, as opp. to *night* לַיִל); pl. אֵיָמִים. — See Chald. gl. יום.

יּוֹנָן, *Jonah*; gen. called by the Arabs يُونُس (Iovας).

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